THE REFORMED BISHOP:

OR,

XIX ARTICLES,

Tendered by Φιλαρχαιος,

A Well-wisher of the present Government of the

Church of *SCOTLAND*,

(As it is settled by Law)

In order to the further Establishment thereof.

BIBL. CANT. ADVOC.

Tertul. Præscript. adverſ. Hær. *Id verum quod primum.*

Sanctum eſt, Veritatem cujuſlibet amicitiæ anteponere. Ariſtot. *in* Ethic. *lib.* 1. *cap.* 6.

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ADVERTISEMENT
TO THE
READER.

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IN order to the better understanding of the Nature of this ensuing Remonstrance, *I judged it fit to premit some Particulars to the serious Consideration of the Judicious Reader.*

1. *That over and above the Homologation of our Assertions in the respective Articles by Reason, and inartificial Arguments derived from Authority, and dispersed (like so many Veins, Nerves and Arteries) thorow that Complex Body; I thought it fit to Confirm those great Truths embosomed in these* XIX Propositions, *by a more evident Method.* First, *Seeing Divine Authority is both Infallible, and more Noble than any other; Therefore we have Superscribed every Article with the Royal* Placet *of the* King of Kings: *And*

that theſe Sacred Allegations may alſo ſerve as Rubricks, *or* Titles, *to Indicate the Principal Contents of the ſeveral Articles. Yet we have not cited the places at large; Charitably believing, that whoſoever will be at the pains to read theſe* Lines, *will think it no trouble to find out the* Chapter *and* Verſe *in the* Holy Bible, *as they are here pointed at.* Next, *We have immediately ſubjoyned to every Article ſome Canons of Councels; being extenſively much more to be regarded than the Authority of any Individual* Father, *ſeeing they neceſſarily preſuppoſe a Complex of many; (For without a* Sanhedrim *of divers Eccleſiaſtical* Seniors *no Councel can conſiſt.) And intenſively too, in the Judgment of thoſe who look upon theſe Canons as binding to the Church; But in the eyes of all Rational men, they afford a more Authentick Teſtimony of the* Doctrine, Worſhip, Diſcipline, *and* Government *of the Church of God at that time, than any One particular could do.* In the laſt place, *We have annexed ſome Teſtimonies of the moſt Famous* Luminaries *of the Primitive Church, whoſe Doctrine is not found to interfere with the moſt approved* Morals *and* Rituals *of the Catholick Church in the Ages wherein*

in they lived; yet we have very ſeldome cited them at large, for the Reaſon above expreſſed.

2. *Let the Reader take notice, That as the Æra of our Allegations is the Apoſtolick Age, (though there was no Provincial Councel Celebrated therein, far leſs any General, ſave that at* Hieruſalem, *which was obligatory to the whole Church then in Being; whatever ſome Divines imagine to the contrary.) So the* Terminus ad quem *of the Citation of Councels, is, The Sixth* General Synod, *called otherwiſe* Synodus Quinti-Sexta. *It had been very eaſie to amaſſe a multitude of Canons poſteriour thereunto; yet we judged it neither neceſſary, nor fit to proceed further; becauſe not long after that* Convention, *the* Image-ſtorm *aroſe; Some adhering to the Councels which were Aſſembled by* Leo Iſaurus, *and* Conſtantinus Copronymus, *where the* Image-Worſhip *was Condemned by the* Iconoclaſtæ; (*as they were then termed*) *and others cleaving to that of* Conſtantine *and* Irene, *at* Nice, *and to ſome Roman Synods, where the* Adoration *of* Images *was approved by thoſe who were named* Iconolatræ. *Then the* Greek *and* Latin *Churches began to be divided, which have never ſince that*

time been thorowly Cemented. As for the Ultimate Term *of the Allegation of the* Fathers; *We have fixed on* Gregory *the Great Incluſively, whom I look upon as the Laſt of that Venerable Number. Yet we have ſometimes mentioned (though very ſparingly)* Iſidore *of* Sevil, Beda, Anſelm, *and St.* Bernard; *The three former, becauſe they are ſo often alleged in the* Canon Law; *and the Laſt, in regard of the Sublimity of his Style, (blended with ſo much Eloquence, and Divine Zeal) in his 4 Books* De Conſideratione, *Ad* Eugenium tertium; *Though I am not ignorant, that he was at the Diſtance of many Centuries from* Gregory *the* Firſt *at* Rome.

3. In the third place; *I ſhall ſubjoyn a word or two concerning the* Apoſtolick Canons, (*as they are uſually termed*) *in regard we have here made ſome Uſe of them. They were indeed to the number of* 185, *Received by the Sixth General Councel; (But whether they were the ſame which are now extant, is not certainly known.) But in reſpect that ſome Eccleſiaſtical Writers reject them all, as Apocryphal, and ſome admit but* 60 *of them; Yea, the Plurality but the* 50 *which are firſt in order; Therefore I have laid no*

great

great ſtreſs upon them, citing theſe only which (either in expreſs terms, or ſence at leaſt) are adopted by ſome of the moſt approved General or Provincial Councels: But whether theſe Canons were Collected by Clemens *of* Rome, *or of* Alexandria, *we ſhall not Determine, though the laſt is moſt probable.*

4. Next; *I ſhall give a brief account why the ſixth General Councel is termed* Synodus Quini-ſexta; *becauſe under that Notion we have many times cited it. The ingenuous Reader ſhall know, that the fifth General Councel aſſembled by* Juſtinian *the Great, and the ſixth by* Conſtantinus Pogonatus, *made no Canons for Diſcipline, but only ſome Deſitions or Declarations in Matters of Faith; the Former determining againſt ſome Errors fathered upon* Origen; (*fathered, I ſay, by Hereticks upon that Zealous man, whoſe Books they Corrupted, if we believe* Ruffinus, *and him whoſe Teſtimony is more to be regarded, viz.* Vincentius Lyrinenſis.) *and Condemning the Writings of the* Tria Capitula, *v.g.* Theodorus Mopſueſtenus, Theodoret *of* Cyrus, *and* Ibas *of* Edeſſa, *as ſavouring of* Neſtorianiſm: *The other againſt the* Monothelites; *and Condemned the Doctrine of divers* Patriarchs *of* Conſtantino-

ple, *One of* Alexandria, *and one of* Rome, viz. *Pope* Honorius; *for the Heretieks themselves were dead long before that time. But, that the Church might be regulated, not only in Matters of Faith, but also in point of Manners,* Justinian *the second, Son to* Constantinus Pogonatus (boni Patris, Filius pessimus) *Summoned a new Synod for that effect, who did again meet in* Trullo, *an apartment of the Imperial Palace. And in regard the Fathers thereof made* 102 *Canons to supply the defect of the fifth and sixth General Councels; therefore that Councel was termed* Synodus Quini-sexta; *so the* Greeks (*as* Balsamon *observes*) *call that* Convention, Πενθέκτην, *or* Synodum Quintam-sextam. *And it being re-assembled within few years to the Former,* (*four or five at most*) *so that the greatest part of the Eastern Bishops who were present at the Former, were also present at the Later* (*as may appear by their Subscriptions to both these Councels;*) *therefore the Canons of that Synod usually pass under the Name and Notion of* the sixth General Councel. *This we take to be the more probable Account, which* Tarasius *Patriarch of* Constantinople, *and* Petrus, Bishop *of* Nicomedia, *gave of it in the Face of the*

second

ſecond Councel of Nice, *as it is termed*; (viz. Actionem quartam iſtius Synodi.) *for the Reaſons juſt now expreſſed*; *than what* Theophanes, Anaſtaſius, *&* G. Cedrenus, *averr That there interceeded no leſs than* 27 *years betwixt the one Synod, aſſembled by the Father, and the other, by the Son.*

5. *And that the Candid Reader may lay the greater ſtreſs upon ſome Canons of Provincial Synods here alleadged by us, he ſhall further obſerve*; *That there were divers Provincial Councels adopted by the* Quini-ſexta, *or* ſixth General Councel; *ſo that we are to look upon their Canons as is equivalent to the Conſtitutions of one OEcumenical Councel: Theſe are* Concilium Neo-Cæſarienſe, Gangrenſe, Antiochenum, Laodicenſe, Sardicenſe, *&* Carthaginenſe; *as is evident from the ſecond Canon of the ſixth* General Councel. *And in regard there were no leſs than* ſeven *Councels holden at* Carthage, *betwixt the firſt and ſixth General Councels*; *therefore it is the Opinion of ſome Judicious Antiquaries, That this indefinit Homologation doth approve, and adopt them all*; *five of which, with the four General Councels, make up the Code of the univerſal Church, as* Juſtinian *in his* Novels *phraſeth it.*

6. See-

6. *Seeing the* Diſcipline, *and* Govern-ment *of the Church, are mainly concerned in (almoſt all) theſe Articles, an Ingenious Reader may happily find fault, that we make ſo little Uſe of the* Canon Law, *in order to the Confirmation of theſe Points.* For Anſwer; *though formally we have ſeldome cited it, yet upon the matter, we have built upon the ſame Foundation, which is the* Baſe *of the beſt and ancienteſt part of the* Canon Law; *which is* Decretum Gratiani. *As for the* Decretalia *of* Boniface *the eighth, and* Gregorie *the ninth; with the* Clementines *of* Clement *the fifth, and* Extravagants *of* John *the twenty ſecond; they are indeed extravagant enough, for they are ſo ſtuffed with the Decrees of the Biſhops of* Rome, *and of recent Popes, and the worſt of Popes too, that they have ſcarce noticed any thing elſe; and if it be done, it is but* obiter, *and (as it were)* ex ſuperabundanti; *the* Αὐτὸς ἔφη *of that Roman Idol being all-ſufficient Authority to the Adorers of it: whereby they have ſufficiently verifyed that Obſervation concerning the* Decretalia; *That,* Since the Decreta received alæ, *they have ſoared above* Reaſon *and* Diſcretion *too. Therefore (as if we had ſtudied to be* Antipodes *to them)*

them) *we have not adduced any of the* Rescripta *of that* Roman Dictator, *since he arose to any worldly Greatness, save only of Pope* Leo *the first, who was contemporary with the Council of* Chalcedon, *and whose name is very great in all the Churches of Christ. But though the Text is too extravagant, yet the Glosse upon it* (*in the approved Gregorian Edition*) *is much more: For, what greater Extravagancy imaginable, than to call the Pope,* Dominus Deus noster? *The parallel Blasphemy thereunto may be found* in Additione Glossæ, in Extravag. un. Sanct. *by* Pet. Bertrand. *a Roman Cardinal.*

Neither was it any Commendation to the Decretum Gratiani, *that it was first confirmed by Pope* Alex. *the third; so proud a Priest, that he presum'd to tread upon the Necks of Emperours, even in a literal Sence; but this commends it indeed, that it is fram'd in Imitation of the* Corpus Juris Civilis: *For, in lieu of the* Rescripta Imperatorum, *we have the* Decreta Pontificum, *in stead of the* Responsa Prudentum, *the Judgments of the Primitive Fathers; and in place of the* Senatus-Consulta, *the* plebis-scita, & Edicta Prætorum, *we have the* Canons *of the General and Provincial Councils: and above*

all

all the Oracles of God *conſigned in the holy Scriptures. Yet it cannot be deny'd, that this beſt part of the* Canon Law *is too defective as to the Citation of thoſe infallible Reſponſes. Neither can we omit, That* Gratian *himſelf not only Cites many dubious and ſpurious Books, which are falſly father'd upon thoſe great Lights of the Primitive Church; but alſo, that he is ſuch an abettour of theſe Suppoſititious Arts, as to fix ſuch Paraphraſes upon ſome ancient Councels and Fathers, which are like to the Gloſs of* Orleance, *that deſtroyed the Text: and all for that end, to make them ſubſervient unto the Intereſt of the Roman Church,* per fas aut nefas. *I ſhall point at ſome few Inſtances,* ut Candidus Lector ex ungue leonem pelle vulpinâ adumbratum facilè dignoſcat. *Let him only Collation* Decret. Gratian. par. 1. Diſt. 19. c. 6. *with* Auguſt. lib. 2. *De* Doctr. Chriſt. c. 8. *and* Decret. Grat. p. 3. *De* Conſecrat. D. 4. c. 125. *with* Concil. Arauſcan. 1. c. 1. *and* Decret. p. 1. Diſt. 22. c. 6. *with* Can. Trullan. 36. *and* Decr. Grat. p. 3. *De* Conſ. Diſt. 4. c. 4. *with* Can. 99. *and* 100. Concil. Carthag. 4. *and* Decr. Grat. p. 2. Cauſ. 2. Q. 6. c. 35. *with* Concil. Milevit. Can. 22. Contra Tranſ-marinas Appella-

pellationes. *We might eaſily adduce many other falſifications of this nature practis'd by* Gratian; *but by theſe Trumperies and ſtrange Metamorphoſes we have inſtanc'd, (which are well known, with many more, to thoſe who have any guſt of Antiquity:) the Candid Reader may, with no leſs Facility, perceive, what Arts the Emiſſaries of the* Roman *Church have improv'd to buoy up a forlorn Cauſe: ſo that theſe pretended Sons of the Antient Fathers make no bones to practiſe* Jupiter's *Cruelty in reference to his own Father; ſo much talked of by the Heathen* Poets.

7. *I am not ignorant, that we have not always obſerved the exact ſeries of time, in the allegation of Councels and Fathers: But, ſeeing that Method is not very material in this matter, I have purſued that order (for the moſt part) in which they crowded into my mind: Yea, we have made an* Hyſteron-proteron *purpoſely, as to the time of the Celebration of ſome Councels, and Writings of the Fathers, that, what we judged fit to expreſs at length, might be either the* Prologue *or* Epiphonema *of the Probation.*

We have alſo purpoſely forborn to Cite the Canons of the Eaſtern Councels in the Greek *Language; but thought good,* eos jure Latii donare: *becauſe theſe inſignifi-*

cant

cant Lines may happily fall into the hands of ſome ingenuous Gentlemen, who are acquainted with the one Language, and not the other: the Latin *Tongue being much more Epidemical in* Scotland, *than the* Greek *Dialect.*

8. *The Author hath alſo carefully avoided the Citation of all thoſe Books which are* Subſectæ Fidei, *and rejected as ſpurious by thoſe who have beſt skill to judge. Once indeed,* (*and I think but once,*) Opus imperfectum in Mathæum *is cited; but ſo worded, that the Candid Reader may eaſily perceive, that the Author doth not believe St.* Chryſoſtom *to be the Author thereof: yet becauſe it contains many excellent things in it, he judged it worthy of a ſingle Citation. Yea, he hath been alſo ſollicitous in giving the Child to the right Parent: For many Books Father'd on* St. Hierom (*ſome of them being found in the Volumes of his Works;*) *are by him appropriated to* Origen, *as the only true Author of them.*

9. *There be divers Teſtimonies of the Fathers, and of Eccleſiaſtical, and Secular Hiſtory, produc'd in theſe Articles, without any Indication of* Paragraph, Chapter, *or* Book,

Book, *where to find them*; *But there be two Reaſons of this Omiſſion*: *firſt, Becauſe theſe Authorites are generally obvious to any who underſtand any thing of* Antiquity *or* Hiſtory; *So that they who daily carry about a far greater Library in their Brains, than is here pointed at, cannot but eaſily find them out. The other Reaſon is once and again hinted at already*; viz. *leſt this little Book ſwell to a great one. And for that ſame End we ſhall put a Period to this* Premonition; *reſerving Liberty to make this Proteſtation*; (*which I hope all Charitable Readers will believe.*) *That I have ſtounned as the* Syrenian Rocks, *thoſe four Wayes whereby the Judgment of a Writer may be perverted*; (*though it were but in Penning nineteen* Articles *for the good of the Church:*) viz. Timore, Cupiditate, Odio, *vel* Amore; *ſo ſayes* Hierom, *in* Amos, *cap.* 6. *and* Iſidorus Hiſpalenſis, *lib.* 3. *cap.* 57. *But if the Reader will have Patience till we arrive at the* Peroration, *he will then find this Proteſtation much enlarged. To which we haſten,*

Propitio Numine.

Car-

Carpere, & detrahere, vel imperiti possunt: doctorum autem est, qui laborantium novere Sudorem, vel lassis manum porrigere, vel aberrantibus iter ostendere. Hieronym. Com. in Cap. 4. *Ion.*

THE

THE
REFORMED BISHOP.

SEEING there be too many who "
are apt to exclaim against the "
Governours of this Church, un- "
der the Notion of *Ambitious*, *A-* "
varitious, and *Luxurious Persons*, as if "
they designed not the Glory of God, "
nor the Good of his Church, and Re- "
establishment of its Government upon "
lasting Foundations; But that Honour, "
Gain, and Bodily Ease, are the ade- "
quate Ends of their undertaking that "
eminent and weighty Charge: It is "
most probable, That if the *Primitive* "
Pattern were retrived into this Age, it "
would endear the present Government "
to all those who have not put off the "
Use of Reason, with all sense of Religi- "
on and Loyalty. Which holy emula- "

" tion may be rendred practicable by the " seasonable and speedy improvement of " the ensuing *Proposals*. And would to " God, our present Church-Governours " could say, in reference to all their ho- " ly Predecessours, what *Themistocles* the " *Athenian* did usually declare concern- " ing One of his; viz. *Miltiadis Trophæa* " *sibi somnos adimere.*

Article I.

Exod. 28. 36, 37, 38. *Levit.* 21. 6, 17. *Psal.* 132. 9. *Isa.* 56. 10, 11, 12. *Ezek.* 34. 2, 3, 4, &c. *Mal.* 2. 1, 2, &c. *Mat.* 9. 15. *Act.* 13. 1, 2, 3. 2 *Cor.* 6. 5. & 11, 27. 1 *Tim.* 3. 2, 3, 4, &c. & 4, 12. & 6, 2. *Tit.* 1. 7, 8, 9. 1 *Pet.* 5. 2, 3.

THAT None be Elected to that Sacred Order, but these only who are approved to be Eminent in Piety, Charity, Learning, Humility, Gravity, Hospitality; and in the Exercise of the Four Cardinal Vertues: Whose Pedigree and Education reflect no stain of Dishonour upon them. And I do heartily wish, That

That all Church-men (eſpecially the Governours thereof,) were honourably deſcended; which, being joyned with the former Endowments, would render their Piety the more ſplendid, and their Example the more efficacious. For, as it contributes to the Temporal Felicity of our holy Religion, to have Kings to be its *Nurſing-Fathers*; ſo, without all peradventure, it tends not a little to the Honour and Enlargement of the viſible Church, to have Nobles to be it's *Prieſts*. *Gregorie* the ſeventh (uſually termed *Hildebrand.*) and *Sixtus Quintus* were indeed men of Illuſtrious Spirits, (if they had been ſanctified, though their deſcent from one Illuſtrious Houſe was meerely Ironical. But theſe are rare to be found, and ſcarce one ſuch in an Age; the Gifts and Parts of thoſe who are *Terræ Filii*, being generally as low as their Birth.

And let the Godlineſs of our Church-Governours be evidenced to all Charitable Judgments, by a blameleſs Converſation in the World; ſo that no man may truely ſay *black to their Eye.* And let their Chriſtian Prudence be demonſtrated by a well-ordered and Religious Fa-

mily; all the Conſtituent Parts thereof being as far removed from Vanity, Intemperance, Prodigality, and all ſort of Profaneneſs, as the Eaſt is from the Weſt; So that it may juſtly be termed a *Sanctuary*, for its Devotion: as (was the Court of *Theodoſius* the Younger.) *For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?* vid. 1 *Tim.* 3. 1, 2, 3. *&c.* and *Tit.* 1. 6, 7. *&c.*

Now if theſe indiſpenſible Apoſtolick Precepts were conſcionably practiſed by the Governours of our Church, a generous Diſdain of all Carnal Illectives, and Blandiſhments of the Fleſh, would immediately ſpring up in the Soul; So that they ſhould have good reaſon to ſay, with that noble *Roman*; *Major ſum, & ad majora natus, quàm ut Corporis mei ſim Mancipium.* Yea more than ſo, it ſhall produce in the Soul ſuch an abſolute Mortification, that the Reſult will be, an entire *Reſignation* of the Eccleſiaſtick to God, without any Reſervation, Limitation, or Exception; and (to borrow but once a Phraſe from the Myſticks,) an univerſal *ſelf-abnegation*, and (as it were)

a

a *Soul-annihilation.* Then they needed not fear, that the men of the World would at any time tax them with that Diabolical Ceremony of *Kiſſing Band-ſtrings*; there, where the living God ſhould be adored, and not the Idol of a beautiful Strumpet; and that they abominate a Crucifix in their Cloſets, much more than a *Ceſtus*, or any other Symbol of *Venus*. The *Mitre*, which ſhould be engraven, HOLINESS TO THE LORD, ſhould not any more be reproached, as being impreſſed with the black Characters of an Whore's Name; or that the Prieſt's *Rocket* hath too much Sympathy and Fellowſhip with the Kirtle of a *Courtezan*. But, on the Contrary, all charitable Perſons would be ſo juſt to them, as to ſuppoſe them of the temper of *Bernard*, who cryed out, *Thieves, Thieves*, when he was unlawfully accoſted: and that in the Practice of Mortification they imitate *S. Hilarion*, who did thus expoſtulate with his own Body, *Faciam Aſelle, ut non amplius calcitres; Nec te hordeo alam, ſed paleis; Fame & ſiti te conficiam.* They would apply to them that Commendation of *Alexander* the Great for his

Continency, *Victor, magis Darii Uxorem non videndo, quàm Darium vincendo*; and that of the Poet.

Fortior eſt qui ſe, quàm qui fortiſſima vincit.
Mœnia.———

Yea they would be apt to conclude; that theſe had not only ſtudied to good Purpoſe, the fiftieth Chapter of the *Enchiridion* of that excellent Stoick, *Epictetus*; and the brief (but very emphatical) Advice of that Chriſtian Poet, *Boethius Seter.* lib. III. *De Conſol. Phil. Metr.* 5. But alſo that they have merited from the World that Character which *Clemens Alex.* lib. 7. *Strom.* hath given of a Man that is *Verè Gnoſticus*, or a devout *Aſcetick*; *Voluptatis causâ aliquid agere, his relinquit qui vulgarem vitam ſequuntur. Et recerà non poteſt fieri, ut qui Deum cognovit, magnificè & verè iis quæ adverſantur ſerviat voluptatibus*: and that Deſcription of a ſelf-denyed man found in the third Book of *Theophilus Antioch. Ad Autolycum*; *Qui omnes Affectiones, & Animæ Perturbationes debellavit, facile Mundum deſpicere poteſt.*

But

But they that are Chriſt's, have crucifyed the Fleſh, with all the Affections and Luſts thereof; and conſequently, they not only endeavour to ſubdue the *Iraſcible Faculty*; (that *Furor brevis* being moſt unſuitable in a Church-man, and that which uſually deforms his Countenance worſe than that of *Therſites*, unleſs that Paſſion be transformed by Grace into a well-ordered *Zeal*.) But this general Mortification is alſo extended to all the Appetites of the *Concupiſcible Faculty*; So that a Church-man who makes this his Study and Delight, will never be ranked by the World with the moſt brutiſh of the *Epicurean Sect*, *Who did not eat that they might live, but lived that they might eat*; *ſuch as Sardanapalus*, *Apicius Lucullus*, *Heliogabalus*, the Emperour *Maximinus*, (whoſe Gigantine Appetite was above the Proportion of his vaſt bulk) and that Uſurper *Boroſus*, (of whom it was ſaid, *That he was born, not to lead a Life, but to lift a Pot*) But, on the Contrary, all juſt men will be ſo ready to reckon them with the ancient *Fabricii*, the *Bruti*, and *Catones*, who were ſo much renowned for Temperance; Yea more than ſo, they ſhall be

reputed the true Disciples of that great *Doctor of the Gentiles*, who 1 *Cor.* 9. 24, 25. *&c.* recommends *Sobriety* to all Ministers of the Gospel from his own Example, and by an Argument drawn *ab incommodo*: all which Inconveniences of *Luxury* (especially in Church-men) are expressed at large by *Clemens Alex.* In his *Pædagogus*; Who tells us there; that the Spirit of God and the Spirit of *Bacchus* will never thrive together; and that he cannot be a Spiritual Minister of the Gospel, who is a sensual Man, and immersed in Voluptuousness: and that *Gluttony* and *Drunkenness* are brutish Vices in all sorts of People; But odious in Great men; very detestable in Women; but most abominable in the Clergy, who ought to be Paterns of Temperance, Abstinence, and Fasting to all the World; It being a great point of Christian Prudence in a Church-man, to habituate himself, by abstaining now and then from things lawful, that with the greater Facility he may resist Temptations to things unlawful; For they who are still trenching nigh to a Precipice, may sometimes stumble and fall into it.

It

It is very obſervable, what the Judgment of *Am. Marcellinus* (though a Heathen man) was, concerning the Splendour and Luxury of the Roman Biſhops, which he liked not; but ſaid, That there was another way for them to be truly happy, *ſi Magnitudine urbis deſpectâ, ad imitationem quorundam Provincialium viverent, quos tenuitas edendi, potandique parciſſimè, ut puros Numini Commendant.*

I ſay not, that Faſting is a formal part of God's Worſhip; though we read in Scripture of one that ſerved God, with *Faſting*, and *Prayer*; But as it is ſaid of the *Knowledge* of *Languages*, that it is not properly *Learning*, yet a good help thereunto; ſo it may be deemed of *Faſting*, that it is not properly the Worſhip of God, but a good Adminicle thereunto; For a groſſe Belly makes not only a groſs Underſtanding, but alſo a ſtupid Devotion. I wiſh, this were well obſerved on the Day of the *Conſecration* of *Biſhops*; For it is but too much noticed; that though the ancient Ceremony, of reading the 13 Chapter of the *Acts of the Apoſtles* be ſtill in Uſe, yet the Duty therein recommended, which is *Faſting*, (not to ſpeak of that Moral one

one of *Prayer*) hath fallen into ſuch a deſuetude, that in lieu thereof, too ſumptuous and exceſſive Feaſting hath ſucceeded; ſo that the Solemnity of ſuch a Day doth rather reſemble the Pagan *Cerealia*, *Floralia*, the *Saturnalia*, and *Bacchanalia*, than the ancient *Agapæ* of the Chriſtian Church; of which, *Tertullian*, in his *Apologetick*, tells us, That they were ſo far from ſupping prodigally, as if they meant to dye to morrow, (as *Diogenes* ſaid of the People of *Megara*,) that what coſt was laid out upon thoſe *Love-Feaſts*, was not expended for Vain-glory, and to nouriſh *Paraſites*, but upon the account of Piety and Religion, and to refreſh the Poor: And that they fed ſparingly at them, as remembring they were to riſe at night to worſhip God; So that they appeared not ſo much to have Feaſted at Supper, as to have fed upon *Diſcipline*, and *Order*. Sure, it were much more commendable, (and fitter too) to vouchſafe theſe hundreds of Crowns miſimployed that way, by way of Charitable Largeſs on the Poor; that the Conſecrated Perſon may have many Supplicants at the Throne of Grace,

Grace, to pray for the health of his Soul, and for the Divine Blessing on the future Exercise of his Office; that (as *Charlemain* used to say) by these Hounds he may hunt after the Kingdom of Heaven. We find indeed that St. *Cyprian*, the three *Asian Gregories*, *Basil*, *Chrysostom*, and *Augustine* did prepare themselves for that most eminent Ecclesiastical Degree, by various Acts of Mortification, (as is evident from the respective Histories of their Lives) but none of them supped in *Apollo* the night of their Consecration.

But, as the *Wise man* hath told us, *There is a time for all things*; So that even *Fasting* it self may be sometimes unseasonable; not only upon a Physical, but also upon a Moral account; which is never more untimely than upon the *Lord's Day*. I shall not be so uncharitable to such Fasters, as is the Author of that Epistle to the *Philippians*, (Fathered on St. *Ignatius*, though none of his:) who says, That they *are no better than murderers of Christ, who fast on that day*; yet one thing is most certain, That the Antient Church prohibited Fasting (both privately and publickly) on the *Lords Day*; (I mean all Re-

Religious Fasts,) and never permitted them, no not in the Time of *Lent*, because that Day was the most ordinary and constant *Festival* of the Church; It being a weekly Solemnity Instituted for the Resurrection of our Saviour. And though these detestable Hereticks, the *Manicheans*, and *Priscillianists*, made it their Practice, (in Opposition to the Catholick Church) to Fast on Sunday, yet even the *Montanists* (who pretended much to that kind of Mortification) abstained from fasting on the Lord's Day; as is evident from *Tertullian*'s Treatise *De Jejuniis*, which he wrote after his unhappy Montanizing.

But this Fasting in our Church on the Lord's Day, is a part of that old Presbyterian Leaven, not yet half well purged out of this Land; For when that Tyrannical Usurpation was culminating in the *Cusse* of the tenth House, such was their *Meridian Line*, that they thought it their Glory (though it was indeed their Shame) to run counter to all the Practice of the Primitive Church; therefore the Pilots of the *Leman Lake* steered such a Course, as they might at last become perfect *Antipodes*

tipodes thereunto: For whereas the Primitive Church ſolemnized a joyful Remembrance of the Nativity of our Bleſſed *Lord*, on the *Anniverſary* thereof; (which in the time of *Diocleſian* proved a diſmal Solemnity to ſome in *Bithynia*) and of his Reſurrection, every Lord's Day, eſpecially on *Eaſter*, which is *Caput inſtitutionis*; they on the Contrary, (as if they had not been unvaluable Mercies, but rather great Plagues to the World:) muſt needs Faſt on theſe Dayes; and alwayes on that Sunday which did immediately preceed the Lord's Day on which the Holy *Communion* was to be celebrated; though the *Anniverſary* of our Saviour's *Paſſion* was judged by the Ancients the much fitter ſeaſon for ſolemn Humiliation, and Preparation, in order to the due Reception of that Commemorative Sacrifice of Chriſt's Body and Blood, on *Eaſter Day*; (for when Perſecution ceaſed, by the *Halcyonian*-dayes of the Great *Conſtantine*, too much of the Chriſtian Fervour abated therewith; So that in the later Centuries of the Primitive Church, the

The Holy *Eucharist* was not received every day, no not every Lord's day, but appointed to be celebrated thrice a year; *viz.* On the *Anniversary* of the *Nativity* and *Resurrection* of our Blessed Lord, and of the *Descent* of the *Holy Ghost*, on the day of *Pentecost*; (which Canons did at last terminate in *Easter Day*.) But these *Antipodes* are at the Expence of a *Kalendar*, only to shun those dayes, as a *Scylla* and *Charybdis*, or the greater and lesser *Syrtes*.

And that they might give a Demonstration to the World, that they are not sworn Enemies to their own Flesh and Blood, and that it was not the Mortification of their own sensual Natures they designed by such Abstinence; but rather that they fasted for Strife and Debate, and to smite with the Fist of Wickedness, under such a Religions Palliation; It was usually observed, that their most solemn Fasts did usher in the greatest Villanies they intended to act; so that all honesthearted men looked upon these *Intimations* as prodigious *Meteors* portending some bad *Omen* either to Church or State, and too frequently to both. But that they

they might make a sufficient amends to the animal Life for these few Politick Substractions, they gratified the same with Feasting (when they could come at it) all the dayes of the Week; though *Epiphanius* hath told us, that in his time Fasting was practised throughout all the World, every *Wednesday* and *Friday*, unless the *Anniversary* of our Saviour's *Nativity* did happen upon one of these dayes. As for *Saturday's* Fast, (though Pope *Innocent* pretended the Apostles Fasted that Day, because Christ lay in the Grave all that time;) It did not so early, nor universally obtain; For it was not practised at *Millan*, in the Time of S. *Ambrose*. Yea more than so, they were most willing to Feast all the time of *Lent*; the Passion-week (which was deservedly termed by the Ancients, *Hebdomada magna & Sancta*; Not, that it hath (sayes *Chrysostom*) either more dayes or hours than other Weeks; but because this is the Week in which truly great and ineffable good things were purchased for us:) not being excepted: and were more ready to gormandize, than on the *Anniversary* of our Saviours Passion; all the Sympathy they discovered with his impa-

rallel'd

rallel'd Sufferings on that Day, being meerly Symbolical; and that in a Physical sense too. For as the Flesh of our Blessed Lord was inhumanely torne on that Day, so they were ready, with too greedy Appetites, to tear the Flesh of Brutes: hateing so much to be reputed *Pythagoreans*, or *Manicheans*, on that Day; that they would have chosen rather to be accounted *Canibals*: and ever since that time, the *Flesh-Market* on that day is the greatest of all the year; and though the Change of it to some other Day, hath been frequently desired by some sober Persons in this Church, for the avoiding of Scandal; Yet, such is the Prevalency of *Fanaticisme* in some Royal Burghs, that the Bishop with his Clergy could not obtain that most reasonable Request: This being one of the *Cimelia è Scrinio Polonico eruta*, which they fail not to bring home with them, *per Hellespontum Danicum*. Whereas the Emperours *Theodosius* the first, *Valentinian* the second, and *Gratian* (as we find in the *Theodosian Code*,) commanded all Suits and Processes at Law to cease, and all Prisoners to be set free, in this Holy Week.

week. Whence it may appear; theſe Carnivorous Animals have never ſeriouſly pondered that Typical Expoſtulation of our dying Redeemer, which we find in the *Lamentations* of *Jeremie*, Chap. 1. ver. 12. (interpreted by all the Ancients, of Chriſt himſelf,) and which concerns them as much as any.

But, that they might ſhew themſelves Prefect in that Art of Oppoſition to the Primitive Church, they ſtill preſumed to approach to that *Holy Table*, *abſque Virgine Saliva*; though it was alſo condemned by the Ancient Canons; (and I wiſh ſome of them had reſted ſatisfied with their Ordinary Repaſt, in that great Morning of the *Feaſt*.) But there is good reaſon to fear That the Generality of Plebeian Chriſtians, ſhall riſe in Judgment, and condemn thoſe Epicurean Fanaticks; For theſe will not (upon any account) uſher in that Spiritual and Incorruptible Food with any Temporal and periſhing Harbinger. Now if any ſhall ſay, That they are afraid of Fainting; I muſt confeſs, *Neceſſity hath no Law*: But I wiſh, ſome have not contracted that Neceſſity by Intemperance;

For Nature is content with little, and Grace with less.

I have also heard some object, That Christ himself Condemned Fasting in the Pharisees. But take St. *Chrysostom's* Answer to this ignorant Scruple, who tells us, *That Christ did not simply Condemn the Pharisees their Fasting twice a Week, or their exact payment of Tithes; but their Hypocrisie and Ostentation.* But if we shall judge by the Practice of too many of those, we have good reason to Conclude, That they have perswaded themselves, that Christ Condemned both these Matters in *Thesi*; and that there is no necessity of any *Hypothesis* to expound the Text.

But in the Last place; Some of the more knowing of them are ready to adduce the Authority of *Thorndyke* and *Jeremy Taylor*, (both which were very far from *Phanaticism*,) that they have sufficiently evinced the *Lent*-Fast not to be an Apostolick Tradition, as it is now Calculated by a *Quadragesima dierum*; But, that the proper *Lent* of the Infant Christian Church, was only a *Quadragesima horarum*. For *Answer*, I cannot but reve-

rence

rence the Judgment of those great Clerks, and do indeed look upon the *Quadragesima horarum*, as the only Apostolick Tradition; (though the strict Observation of the whole *Passion*-week did begin very early in the Church:) But I think it a very strange *Parologism*, to infer from thence, That Feasting on *Good Friday* is Lawful, seeing it must needs be inclusively the *Æra* of that most absolute *Fast* of *Fourty Hours*. But in these dayes of θυμὸς and ἐπιθυμία, Animosities and Epicurisme have made the Usage of *Fasts* by *Papists*, a Command to us not to use them; And to conclude, the Abating any thing of our Gluttony, to be an encroachment on our Christian Liberty: But the best Apology which can be made for such absurd Arguings, is that old *Dicterium*, *Anima est in patinis*.

I might speak also of their usual Marriages on the Passion-week (which the Primitive Church would have deemed a very indecent Pageantry:) and of the Fatality which Observant Christians have noticed to attend them: But, lest any should take occasion from the period of this Invective against Super-

stitious Sensuality, to judge me also Superstitious, I do instantly put a close to this overgrown *Article.*

Vid. Can. Apost. 42, 65, & 68.

Item Concil. Gangrens. Can. 18. *Concil.* 1. *Gener. Can.* 3. *contra subintroductas mulieres*; (which the Greeks call Συνεισακτοι. (which is repeated in many General and Provincial Councels. *Concil. Cæsar. August. Can.* 1. *Concil. Bracarens.* 1. *Can.* 4. *Concil. Carthag.* 4. *Can.* 64. (the tenor whereof is this; *Qui die Dominico studiosè jejunat, non credatur Catholicus.*) *Concil. Antisiodorens. Can.* 11. *Concil. Bracarens.* 1. *Can.* 16. *Bracarens.* 2. *Can.* 10. *Concil. Toletan.* 7. *Can.* 1. *Concil. Gen.* 6. *Can.* 29. (*quo abrogatur Synodi Carthag. tertiæ Decretum, Ut quintâ Feriâ, in qua Cœna Domini peragitur, Fideles cœnati Communicent: Et renovatur Can.* 50. *Concilii Laodic. Ne eo die solvatur Jejunium.*) *Concil. Laodic. Can.* 52. *Concil. Illerdens. Can.* 1. *Concil. Aurelianens.* 4. *Can.* 2. *Concil. Turonens.* 2. *Can.* 13. *Concil. Braccarens.* 2. *Can.* 9. & *Concil. Toletan.* 8. *Can.* 9.

Vid. Clem. Rom. Epist. ad Corinth. pag. 55.

Vid.

Vid. S. Hieronymi Comment. in Tit. Cap. 1. (on theſe words, A Biſhop muſt be blameleſs :) *Quomodo poteſt Præſes Eccleſiæ auferre malum de medio ejus, qui in delicto ſimili corruerat? Aut quâ libertate corripere peccantem poteſt, cùm tacitus ſibi-ipſi reſpondeat, eadem admiſiſſe quæ corripit.* (To which that of Greg. 1. runs parallel ; *Cujus vita deſpicitur, reſtat ut ejus Prædicatio contemnatur. Hom.* 12. *in Evang. Lib.* 14. *Moral. & Præfat. in Job. Cap.* 3. *& in Expoſit. Job. Lib.* 30. *Cap.* 27. Where alſo he gives an excellent Deſcription of the *Quinque Vitia gulæ.*) *Idem in Cap.* 3. *Mich. Tibi, O Sacerdos, de Altario vivere, non luxuriari permittitur. Ad Heliodorum Epiſt.* 1. *De Laude Vitæ Solitariæ. Ad Nepotian. De Vita Clericorum. Ad Euſtochium Virg. & lib.* 2. *adverſ. Jovinian. Origin. Hom.* 15. *ad cap.* 21. *Matthæi: Auguſtin. Tract.* 41. *ad Cap.* 8. *Joan. Lib.* 7. *Epiſt.* 39. *ad Aurelium Epiſcop. Epiſt.* 64. *Chryſoſtom. Hom.* 29. *ad Cap.* 12. *Epiſt. ad Heb. Ambroſ. Serm.* 20. *ſuper* Beati immaculati, &c. *Iſidor. De Eccleſ. Offic. Lib.* 2. *Cap.* 2. *Bedæ, in Cap.* 8. *Joan.*

De Judicio Adulteræ. Vid. etiam Auguſt. Epiſt. 118. *Pro Virgine ſaliva; Ex hoc enim placuit S. Sanctio, Ut in honorem tanti Sacramenti, in Os Chriſtiani priùs Dominicum Corpus intraret, quàm cæteri cibi; nam ideo per Univerſum Orbem mos iſte ſervatur.* And for the Quadrageſimal Faſt, in order to our Preparation for the holy *Communion*, *Vid. Comment. Hieronymi in cap.* 3. *Jonæ.*

Article II.

Num. 18. 26. *Deut.* 14. 28, 29. *Mat.* 16. 24. & 18. 2. & 20. 26. & 25. 35, 36. *Luk.* 12. 33. 1 *Cor.* 13. 1, 2, 3. *&c.* 1 *Tim.* 4. 12. & 3. 2. 2 *Tim.* 2. 22. *Tit.* 1. 8. *Heb.* 13. 2, 3. *Jam.* 1. 27.

THAT none be choſen to that Eminent Degree, but they only who have formerly vowed (and ſure I am, ſome Preſbyters in this Church have put on ſuch inviolable Reſolutions in Reference to that Election) to employ (almoſt all) the Revenue of the reſpective Biſhopricks, to which they have a Lawful

ful Call, and which is ſecured to them by Law (whether it be an Epiſcopal or Archiepiſcopal See) for Pious and Charitable Uſes; ſuch as; *The Building and repairing of Bridges on high wayes*; *Maintenance of poor Widows & Orphans*; *Endowing of indigent Maids, of an honeſt Deſcent*; *The Erection of Hoſpitals for infirm Perſons who cannot worke, and are aſhamed to beg*; *And the Building of Monaſteries for Contemplative Souls*; yet without any Bond upon the Conſcience, (as it is in ſome Convents of *Germany.*) ſave that, of ſerving God more ſtrictly in their Speculative Retirements. And I ſuppoſe, there ſhould be much more Purity within the Walls of theſe Cloyſters if the *Recluſes* had not Vows of Continency impoſed on them; (that of the Poet, *Nitimur in vetitum. &c.* being too frequently verified in every Age:) For that *Fervor Novitius* may laſt a while beyond the years of *Probation*, and then degenerate into a perfect Congelation; which by an helliſh *Antiperiſtaſis* doth frequently produce an *Uſtulation.*) But there be two great Advantages which a Contemplative Life affords to ſome Chriſtians.

First, It is a most secure Sanctuary to all those, who, in regard of a Cholerick Nature, are very obnoxious to Impatience; The matter about which Our Patience is exercised ordinarily proceeding, either immediately from God, or from our Neighbours, or from our selves; If they come from men (as Injuries either real or verbal) they are generally more bitter than those that come from God, as *Sickness*, &c. though in themselves greater; because other men are but equal to us, and we know not their secret Intentions, but are apt to suspect the worst when they do us any Harm; therefore we take such things worse at their hands than we would at God's, who (besides that He is omnipotent, and hath the supreme Dominion over us,) we know that his Goodness is infinite; So that we can assure our selves, that all his dealings towards us are meant for our good; though sometimes we cannot see how they can contribute to it. And as for matters of Affliction, which through Imprudence, or any other defect, we bring upon our selves; we are less moved to Impatience by them, (though often to a secret Shame:) because that (besides

we

we are too apt to excuſe and favour our ſelves,) we are ſecure that we meant no harm to our ſelves. Whence it is evident, That a *Speculative Life* (being far removed from the crowd of the World,) is leſſe obnoxious to Impatience than an *Active Life*.

The *other* great Advantage which redounds to Chriſtians by *Contemplation* is, That Vertues are more eaſily obtained, more ſecurely poſſeſſed, and more perfectly practiſed, than in an Active Life. Let us ſuppoſe a Perſon to aſpire unto Perfection in this, yet he ſtands in need of many things to enable him for the Practice of the Duties diſpoſing thereunto: For the Exerciſe of the external Works of Charity, there are needful *Riches* or *Friends*, &c. And for Spiritual Alms-giving there is required *Learning*, *Study*, *Diſputation*, &c. And if by the help of theſe there be acquired an eſtabliſhed habit of ſolid Charity, it is not very ſecurely poſſeſſed in the midſt of ſo many Diſtractions, Solitudes, and Temptations: But a contemplative Life (as the *Angelical Doctor* obſerves, even from *Ariſtotle* himſelf; vid. *Thom. Summ. ſecunda ſecundæ. quæſ.* 182. *Art.* 1.) ſtands in need of very few things; being to it ſelf ſufficient. Such

Such a Perſon alone, without needing other Aſſiſtance, or Favour from abroad, can both purchaſe and exerciſe all Vertues; yea and liberally Diſpenſe all kinds of Charity to others alſo; for by Prayer alone, exerciſed in Solitude, he can employ and engage God's Omnipotence, Wiſdom, and all the Treaſures of his Riches, for the ſupplying all the Neceſſities, External and Internal, of his Church. Yea the greater Solitude there is, the Soul is at the more Freedom to run ſpeedily and lightly to the Courſe of Vertue: For nothing doth indeed fetter her but Self-love and Propriety. And when the Habits of Vertue are once acquired, they are moſt ſecurely poſſeſſed in Solitude, from whence all Diſtractions (and almoſt all Temptations) are excluded.

There is yet another Advantage to which the Poverty of this Countrey would frequently exhibit the Occaſion; which is, That theſe would be excellent *Cities* of *Refuge* for ſome Perſons of a Noble Deſcent, (ſpecially of the Female Sex,) whoſe prodigal Parents have waſted all their Patrimonies; So that they (finding too good reaſon to deſpair of a Match

Match according to their Quality:) live expoſed to the Contempt of the World, even to their dying day: For though ſome of them are ſo happy, as to twiſt Nobility and Vertue together, yet that *Conjunction* not being irradiated with the ſplendid Aſpect of *Plutus*, they become deſpicable in Vulgar eyes, which are only dazled with the Gliſtering of Gold and Silver. So that I heartily approve the Judgement of the Author of *Clauſtrum Animæ*; Neceſſary Reformations (ſaith he) might have repurged Monaſteries, as well as the Church, without aboliſhing of them: and they might have been ſtill Houſes of Religion, without having any dependance upon *Rome*. I have inſiſted the longer upon this Theam, (though it may be termed a *Digreſſion*;) becauſe I judged my ſelf concerned to vindicate that moſt excellent kind of Life from the Imputation of *Uſeleſneſs*, as if they were all

Ignavum pecus fruges conſumere nati. Et,
——— *Telluris inutile pondus.*

Sure

Sure I am, If the Practice of the Devout *Asceticks* of *Nitria*, and of the Primitive *Monks* in general, (whereof S. *Hierom*, *Augustine*, *Palladius*, *Cassian*, and others, give us an account:) were retrived into our Church, Judicious *Calvin* would not have been so uncharitable, as to say of them all, that

—— *Velut porci saginantur in haris.*

For if the Abuse of a thing should always take away the lawful Use thereof, the most laudable Institutions of the World would fall to the ground; For what therein hath not been abused? But to take off the groundless *Odium* of the name, let these Habitations be also termed *Hospitals*.

But above all; Let the Governours of the Church make Conscience to educate Towardly Youths, (whether Descended of the Clergy or Laity,) whose Parents are not *in bonis* to entertain them at Schools; yet are well principled, and derived from honest Families: That (having a liberal and holy Education in the Bishop's Family, and their Conversation being always in his eye,) they may prove excellent Materials at last, to build the House of God; when,

when, being found good Proficients in Knowledge, and in the School of *Holy Jeſus*; they may be called forth to that Holy *Function* in God's good time; It being the practice of *St. Auguſtine* and divers others in the Primitive Church, to have always ſuch *Seminaries* about them. And theſe (even in this Age) would be look'd upon as the *Succedanei* of the ancient *Acoluthi*, who were the *individui Comites* of the Primitive Biſhops; and being conſtant Witneſſes unto their holy Converſation, were thereby framed (through the Divine Grace) to the exact imitation of that excellent Pattern. This Method would be found, not only a Charitable Office, but alſo an act of great Prudence and Chriſtian Policy, in reference to all; but eſpecially the Miniſters of the Goſpel. And would to God all Church-men were taken up with the Study of ſuch Laudable Politicks, and *Pia fraudes*, as the Apoſtle phraſeth them: For it could not but perſwade them who have any Principles of Generoſity within them, to a Cordial Complyance with the Government, when they perceive it their great Care to do good to them and theirs. Yea, more than ſo; It would excite

cite a commendable Emulation amongſt the Clergy of the ſame Dioceſe, which of them ſhould appear moſt Deſerving in the eyes of their *Ordinary*, and that in order to a Preference as to the *Foris-familiation* of their Sons; when they perceive, That over and above the Poverty of their Eſtates, and Riches of their Principles, theſe Presbyters are moſt Countenanced, and Their Sons regarded by their Biſhop in the firſt place, who are Perſons of a pious and prudent Converſation, Diligent in their Studies, and Faithful in the Diſcharge of all the Duties of their Holy Vocation.

I might add to the former Inſtances of Charity, *The Redemption* of *Chriſtian Captives*; (For which merciful Acts *Acatius*, *Ambroſe*, *Paulinus*, and many other Primitive Biſhops, are highly applauded:) As alſo, *Bequeathing the Holy Bible, and other Books of Devotion*, gratis, *to poor Chriſtians*; (the Soul being the principal Object of Charity to our Neighbour:) For which the Martyr *Pamphilus* is Celebrated by *Euſebius* and *Hierom*. And in fine; The *furniſhing* of ſome reſolute *Evangeliſts* with a *Viaticum*, to propagate the

the *Chriſtian Faith* among *Infidels*; which was one of the *Elogiums* of St. *Chryſoſtom*: (For which Act of Univerſal Charity *Demetrius* of *Alexandria* was, long before him, highly applauded; for ſending the Learned *Pantænus* to preach the Bleſſed Goſpel unto the remoteſt *Indians*.) And that the Roman *Propaganda* may not riſe up in the Great *Audit*, againſt the Governours of the Reformed Church, they ſhould be no leſs ſolicitous for it.

We need not multiplie any more Particulars; For if the half of theſe Inſtances of Charity be practiſed to purpoſe, there will be few Materials reſerved for the gaudy Busks of Wives, the Prodigality of Sons, the Vanity of Daughters, and Debauchery of their Retinue: For the *Treaſure of the Church* (thus S. *Lawrence* termed the Poor, and not *Works of Supererogation*:) would exhauſt all thoſe Conduits of Luxury, and nothing would remain to be beſtowed on coſtly Furniture, rich Hangings, curious Coaches, *&c.* For the Primitive Biſhops uſed not Coaches, neither had they any Swords to draw upon their Coach-men. (not to ſpeak of their expending more on their Horſes

Horses yearly, than some poor Ministers have to maintain their Families: the very Possession of which (as *Clemens Alex.* hath well observed,) creates Envy, especially to the Clergy, whose Ornaments ought to be of a more Spiritual *Make* and *Temper.* Neither would they have any Temptation to re-act that *Tragedy* of the *Ewe-Lamb* in *Nathan's* Parable, by designing to abridge any poor Minister's *Stipend*; far less to substract that inconsiderable Pittance destinated for the Provision of *Communion-Elements*: Least of all would they find in their hearts, to give Money to an Advocate, to obstruct the Reputation of a Church; if ten Merks Scots be all the Summ which is expected from a hard-hearted Patron, to uphold a decayed Fabrick. Yea, suppose they had a legal Title to part of that *Salary*, yet they would dispence with it as a part of their Charity unto those who may be said *sedere super Chœnicem*, in regard of the smalness of their *Intrado*, and greatness of their Families: and None should have occasion to upbraid that *Order*, That no publick charitable Works have been done by any of them; Such as, the Build-

Such as, The Building and Repairing of Bridges on High-wayes; (though ſome of thoſe already half demoliſhed, are within the Proſpect of their Ordinary Reſidences, and daily invite them to put to their helping hand.) Neither would any who Travel by their Pariſh-Churches, find any ground to admire that pitiful Spectacle, *Of Bells hanging upon Trees*, for want of *Bell-houſes*, as if they owned that part of *Makomet's* Doctrine, which Condemns Bells in Steeples; or did joyn Iſſue with the Invectives of the *Quakers* againſt *Steeple-houſes*.

And till Reaſon and Religion can ſuggeſt no other Imployment for that parcel of the Churches Patrimony in their hands; Let them not be ſollicitous to make that invidious and uncharitable ſcrambling for a great Eſtate, to aggrandize a near Relation in this World, who (*deſerendo Caſtra noſtra*) do (as it is too frequently obſerved) in the next Age, if not in that of their Creation, reſemble the Viper, in tearing by Scorn and Contempt the Bowels of that Parent, which alone produced their Fortune and Honour; It being, through the juſt Judgment of God, the

unhappy Fate of that Sacred Grove, to lend an handle to that Ax which lops its Reputation: For the Clergy had no greater enemy, nor vilifier, in that Age, than *Cæsar Borgia*, the perverse spurious Brat of an Ecclesiastick.

But for them to retain so much of their Revenue as is requisite to supply the Necessities of Nature, or the Wants of Others, ought neither to be the Object of Envy, or Fear: For he must needs be worse than a *Momus*, or *Zoilus*, who carps at the provision of Food and Raiment, which a poor Tradesman makes to his own Family by his Lawful Calling. Yet the Dignity of that Sacred Office is such, that Decency requires a more ingenuous manner of living, than the sordid and mean way of Plebeians; in regard they are particularly commanded to practise *Hospitality*. (For which, not only *Spiridion* was Famous, but also the generality of the Prelates of the Primitive Church, whether in a Celibate, or Married state:) But as that Famous Bishop of *Cyprus* was far from Superfluity in his Entertainment of Strangers; So should they be, who are bound to know, That simple

ſimple Habit and Diet are moſt conſonant to the primitive Simplicity of Chriſtians; bnt eſpecially of Church-men: There being no Heavenly-minded Eccleſiaſtick, who is thorowly Mortified as to the Blandiſhments of the Fleſh, and hath abſolutely reſigned his Soul to God) but uſeth even theſe things which are Neceſſary, ſparingly and moderately, not paying Nature its Tribute without ſome regret, grudging the little time he ſpends about it; and therefore makes haſte to get from the Table, that he may return to his better Exercifes. And ſeeing (in imitation of St. *Auguſtine*) he comes to his Meat as to a Medicine, it cannot be preſumed, that he will caſt away much of his precious time in ſuch unedifying Employments, but rather (after the Example of that Great *Conquerour*,) will drive away all curious Cooks, and other Artificers of Luxury, far from his Habitation.

And let not any imagine that this Practice of Charity, which cannot but interrupt the ſtudy of theſe *Perſian* Arts of Splendour, and effeminate Gallantry, (too much in faſhion in this Age) ſhall

expose that Sacred *Order* to Contempt in the eyes of the World: Sure the contrary will fall out; There being no Person (of what Quality soever) that hath any tincture of Christianity within him, but will be apt to deferr more internal Respect unto them on that account, than can be procured by all these Characters of Honour which the most bountiful Temporal Monarch is pleased to conferr upon them. Yea, more than so; when they accost those Holy Persons in the way, they will be ready to alight, and beg their Blessing; as was usually done to St. *Basil* of *Cappadocia*, and to our Countrey-man *S. Aidanus*, though his Mode of Travelling was no more honourable than that of a *Peripatetick*. And that this visible *Impress* of the Divine Image doth extort Admiration, and a reverend Esteem, from the most virulent Enemies of the Christian Religion, may sufficiently appear from that Epistle of *Julian* the *Apostate*, to the *High Priest* of *Galatia*: And it is very observable, That the Greatest of this Land (who understand the nature of true Nobility) are apt to caresse some Presbyters who are of a good

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Deſcent, and have the repute of Pious, Charitable, and Learned men, and the Diſcretion to demean themſelves handſomly in the company of their Betters, as much as any Biſhop of them all, (balking only ſome Titles and Places, in lieu whereof they afford them the more internal Reſpect) in imitation of *Monſieur de Renty*, that excellent *French* Nobleman, who thought it his greateſt Worldly Honour, to Honour the Clergy. And they who are knowing Perſons of the Nobility, look upon it as no Diſparagement to their Grandeur, to put Characters of Reſpect, and Signatures of Honour, on the worthy Ambaſſadours of *Holy Jeſus*: Remembring *Conſtantine* the Great his Kiſſing the hollow of *Paphnutius* his Eye, becauſe he was a famous *Confeſſour*; (who alſo uſed to treat thoſe of the Clergy at his own Table, though in the meaneſt and moſt deſpicable Habit; which ſome *Reguli* in this Age would think it below them to do:) and the high Reſpect which *Theodoſius* the Great carried to St. *Ambroſe*: (Not to ſpeak of *Theodoſius* the Younger, S. *Lewis* of *France*, S. *Edward* of *England*, (called the *Confeſſour*) and

St. *David* of *Scotland*, with many other Great and Pious Princes: and for the Female Sex, *Placilla* the Empreſs, and St. *Margaret* of *Scotland*, are Examples *inſtar omnium*; For they careſſed all in Holy Orders to the Admiration of the World.

And though it be very commendable in any great Perſon (as being a great Evidence of true Piety in them) to put ſuch Reſpect upon the *Repreſentatives* of their Great Maſter; yet I cannot but condemn the ambitious Affectation of it in any Church-man, or a ſolicitous Deſire in any of them, to be preferred to the great Officers of State: For this vanity they did never learn from him who gave them their *Commiſſion*; (if ever they were ſent of God,) For, *He was meek and lowly in heart*, and commanded all his Diſciples to learn that Document from his Example.

But, if it be objected; how then ſhall a Church-man vindicate himſelf from Contempt, ſeeing it is their Fate to be ſometimes palpably diſ-reſpected: The Bleſſed Goſpel is indeed a Bundle of Myſteries and a Complex of innumerable Wonders;

ders; (viz. *In the Diſpenſation of the Incarnation*;) That the *Ancient* of Dayes ſhould become an Infant; That he who Thunders in Heaven ſhould cry in a Cradle; That he who hath his Center every where, and Circumference no where, (as *Mercurius Triſmegiſtus* deſcribes a *Deity*:) ſhould be enſhrined, for the ſpace of nine Moneths, in the narrow Womb of a Virgin: That he who graſps the World in his Fiſt, who upholds all things by the Word of his Power, whoſe boundleſs Arms are ſtretched infinitely beyond the vaſt Expanſion of the Poles of Heaven, and who hangs the Earth upon nothing, ſhould be ſuſtained by the feeble Arms of a Woman: all theſe are incomprehenſible Myſteries. And, *In that of the Paſſion*; That the Lord *Paramount* of the World ſhould become Servant to all; and impoveriſhed, that we might become rich; abaſed, that we might be exalted; expoſed to much Ignominy, that we might be glorifyed; and to ſuffer a painful and curſed Death, that we might enjoy a Bleſſed Immortality: all theſe are unfathomable Wonders.) Yet this Degenerated Age hath added one Myſterie

thereunto, whereof the Apostles themselves never dreamed; That the preaching thereof should render the Sons of Plebeians, Gentlemen in the Vulgar Esteem: and on the contrary, be a Disparagement to those of a more Honourable Descent; as if (forsooth) their Blood (be it never so noble) were attainted by the most honourable Employment in the World: whence it comes to pass, That some Gentlemen *in Decimo-Sexto* (whose Nativity is scarce so honest, whose Fortunes are inferiour, and though they be but too insolent, yet are not so impudent to enter the Lists of Competition for Gifts and Parts:) do set themselves forward before such Persons; which they would not have presumed to do; if they had not become of the Clergy: (doing that to the Tribe of *Levi* upon the matter for which the good *Levite* is highly applauded in Scripture; *viz.* They forget their Father's house, and acknowledge not their most valuable Worldly Concerns; but it wants this Formality, they do it not in the Cause of God.) And these are too much animated to such Insolencies by the Countenance of some Great

Great ones of both Sexes, who (being Strangers to God and themſelves) did never yet dream, that true Nobility conſiſts rather in their proper Vertue, than in thoſe empty *Scutcheons* which the Vertue of their Anceſtours hath tranſmitted unto them.

For Anſwer; to return Pride for Pride, Folly for Folly, and Madneſs for Madneſs, is neither a Chriſtian, nor a generous Method of vindicating one from Contempt: For in effect it amounts to no more than this; that becauſe they are mad with Pride and Folly, therefore we muſt be like them. But the firſt Courſe a Church-man is to take, is, To reflect upon himſelf, if there be any proper Objects of Contempt within him, For if the *Cauſe* be taken away, the *Effect* uſually ceaſeth: and theſe are, Ignorance, Imprudence, Levity, Scurrility, and a forbid way of Living; but above all, a Scandalous Habit, too much noticed by the World. And ſuch is the unhappineſs of Our Church, That the particular Eccliplſe of one Organical Member thereof, caſts a dark Shadow upon the whole *Order*. As for the Baſeneſs of Deſcent

in ſome of the Clergy, (though I heartily wiſh, that, as it is the Foundation of ſome Monaſteries in *Germany*, whereunto None are admitted ſave Gentlemen of good Families, it were ſo in our Church, yet) That being no Moral Defect, it merits no ſuch Contempt as any of the former, provided they become the Sons of *their own right arm*, (as the Spaniſh Proverb hath it) and by ſublimated Parts and Piety, the Sons of the *moſt High*: So the ſtrength of their Intellectuals, and goodneſs of their Morals, preponderating that firſt Original Defect, when a good man is tempted to any ſuch Act, his heart will ſmite him; as we read of that good Emperour *Sigiſmund*, when he reflected on that of the Prophet, *It was God that made us, and not we our ſelves*: Yea the Heathen Poet could ſay,

At genus & proavos, & quæ non fecimus ipſi.
Vix ea noſtra voco.——

The ſame Poet elſewhere ſpeaking to the ſame Purpoſe; hath theſe Lines,

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Ingenua de plebe virum, nec Census in illo Nobilitate sua major; sed vita fidesque Inculpata fuit.

But if none of these Natural or Moral Defects can justly be charged on some Church-men, (who shine in their own Orbs like Stars of the First Magnitude) all the Retaliation I would have them make for these undeserved Undervalu-ings, is, a generous inward Contempt. For, seeing it is yet Controverted among Moralists, whether Honour be in the Gi-ver or Receiver, they have good Rea-son to conclude, That such despicable Arts will rather rebound a dishonoura-ble *Stigma* upon the Subject, than leave any durable Impression upon the Ob-ject.

And all Church-men should carefully avoid the Company of such who have little Civility, and less Christianity; as being unedifying and contagious: For the General Disrespect of the Clergy flowes usually from one of the ensuing Princi-ples.

The first is *Atheism*; And it is no Wonder that they hate and despise the Ser-

Servant, who could never yet find in their Hearts to love and honour the Master. And because the Presence of an holy man (how mean soever he be) doth, as it were, fetter the Devil with Chains in a wicked man, so that he cannot actuate his perverse habits so frankly as before, therefore these *Gadarenes* drive away such Persons from them with Contempt, that they may enjoy their swinish Lusts without Controul.

The second Principle is *Sacriledge*; they who have a vehement Desire to rob God of that poor Pittance which hath fallen beside the Tallons of some rapacious Vultures, (which ravenous *Harpyes* did, with a *Cyclopean* Impiety, fight against God, by robbing the Fountain of all Goodness:) cannot endure to see any secured by Law in the Possession thereof; Therefore are they too prone to put Affronts upon them. But I wish these would consider, that if they snatch a Collop from off God's Altar, a fatal coal may adhere unto it, which will burnt up Nest and all. And if they were acquainted with Secular History, they would take example from *Cambyses*, *Xerxes*, the *Plocians*,

tians, *Brennus*, the Conſul *Cepio*, *Marcus Craſſus* and *Heliodorus*, before they be made ſuch Examples: neither ſhould I wiſh that any in this Age become the deteſtable Inſtances of Vice running in a Blood, by tracing the ſacrilegious Footſteps of ſome other anceſtors, who have impropriated no ſmall part of the Patrimony of this Church.

The third Principle is, *Want of Civil Education*; they who have travelled beyond Seas, and have noticed that great Reſpect which the Grandees there put upon the Clergy of the Roman Church; When they return, they cannot Diſ-reſpect their own, unleſs they have brought home either Atheiſm or Superſtition with them. But, as we read of a *Laplander*, who imagined there had been no better Country than his own; (though it is one of the worſt in the World:) So it fares with ſome Young Heirs of great Families, who come to their Land long before the dawning of their Witt, they look never above them, but converſe only with their own Swains that are below them; ſo that their Breeding cannot choſe to be without ſome great tincture of

of the *Plebeian* in it: whence it is, tha they vainly imagine, none are shapen t be their Companions, but those only wh have an *æquilibrium* of Fortune wit themselves; yea (*Narcissus*-like, becom ing fond of themselves,) at last they com to think, that every man is bound t stoop to that *Idol* which they adore Which exactly resembles the old Egyp tian Temples, that were curiously gar nished without, but the *Deity* that wa worshipped within was some vile and de spicable *Animal.*

The fourth Principle is that of *Pride* which is most apparent in some Fantastic Mushroms of a Night's growth, who (*pe fas aut nefas*) have scraped some Fortun to themselves. Now, as King *James* (o Blessed Memory) used to say; that th first War the Scottish young heirs com menced, was against their Mothers; so i may be said of these Singular Successours They begin their First Quarrel with thei Mother, *The Church*: whereby they de monstrate, that they have not God to b their Father, Yea, they think it thei Glory to undervalue Church-men, an to contend with them, whereby they hope

hope to become Famous: And leſt the Clerk ſhould forget to enroll their Names at the next Head Court, as heretours of ſuch a Pariſh, they take this boiſterous way of Intimation: But their Glory is their Shame, and they render themſelves infamous in the Ears of all good men. I deny not, but that the Devil hath thrown a Temptation in the way of theſe *Doëgs*; For let a Church-man be never ſo innocent, and do no more but what the Law of Nature allows to all living Creatures, *which is*, to defend themſelves the beſt way they can; they ſhall be ſure to bear the Blame of it, and be taxed as men of Contention: ſo uncharitable is this Countrey to the Clergy; who are obliged to remember, that the Fortitude which is mainly required of them, *quà tales*, is paſſive, and not active: and that they ought (like to the good Palm-tree) to grow up in Charity, Humility, and Patience, under the Burthen of Reproach and Contempt. But I would have thoſe whom God permits to be the Scourge of his Church, ſeriouſly to conſider, That there is a Curſe attends all, *who ſtrive with the Prieſt, and have a complacency*

cency in doing ſo; which many in this Land have experimented: The very Plebeians being apt to obſerve; that ſome, ſince they began with the Church in a prepoſterous way, in that day made an end of Thriving in this World, and there is nothing more obſervable in humane Hiſtory, than that all they (which was no ſmall number) who had Acceſſion to the barbarous Aſſaſſination of *Boniface* the eighth, and Cardinal *Beton*, came to violent ends, though theſe two were the worſt men of their Age: (not to ſpeak of another great Cardinal, *Georg. Martinuſius* whoſe murtherers did undergo the ſame unhappy Fate.) For God reſerves the Puniſhment of wicked Eccleſiaſticks to himſelf; they being, *Noli me tangere* to all the reſt of the World; excepting God's *Vicegerent* upon Earth, whoſe Subjects they are.

The laſt Principle is, a Compound of *Vanity*, *Fanaticiſm*, and *Epicuriſm*; which three naughty ingredients are moſt uſually found mixed in ſome of the Female Sex; whoſe way of living hath been a ſufficient Demonſtration, that they are void of the Life of Religion: yet they endea-

endeavour to ſhrowd all their Impieties under the Title of *Catharism*, much like to the ancient *Gnoſticks*, who, pretending to Eminency of Knowledge, did palliate, under that name, the moſt abominable Villanies in the World. Now ſeeing the *Prora* and *Puppis* of the Religion of theſe Perſons conſiſts in an Antipathy againſt the preſent Conſtitution of this Church, it muſt needs have ſuch an Aſcendant upon them, that they cannot chooſe but Hate (and conſequently Undervalue) all that bear Office therein. But the main Reaſon of that Contempt is *Luxury*; For their carnal Brains are ſo overclouded with the fuliginous vapours of Senſuality, that they cannot put a right Eſtimate upon a Spiritual Office.

But I am confident, there is no Conſcientious Miniſter of the Goſpel who is not ready to render Good for Evil to all ſuch Deſpiſers, by pitying them, and praying earneſtly for a diſſipation of that Cloud of wrath which is hanging over their heads, like a hovering Meteor; and ready to fall upon them: any Indignity which is done to a Church-man, the Son of God looking upon it as done to himſelf;

ſelf; and becauſe he is wounded through their ſides, he will not fail to avenge his own Intereſt. That dreadful Sentence of the Goſpel may awaken the ſecureſt amongſt them all, (if they had Grace to lay it to heart) *They who deſpiſe you deſpiſe me, and they who deſpiſe me deſpiſe him that ſent me*: It being a fearful thing to fall into the hands of the Living God; *For our God is a conſuming Fire.*

I am not ignorant that this is a prolix Digreſſion; but the Intereſt of the Goſpel induced me to enter upon it. For it ought to be Lamented with tears of blood, That there is no Civil Nation under Heaven which conferrs ſo little Reſpect on their Church-men as ours doth; and that but of late too. Sure I am, the ancient Pagan *Druides* were (almoſt infinitely) more Honoured in this Land, than the preſent Miniſters of the Goſpel are. I pray God it be not a ſad Prognoſtick of the extinction of the Goſpel among us; and it is God alone that can diſappoint our Fears.

We come now to anſwer the Second Scruple againſt that Method of Charity propoſed in the Entry of this Article.

Let

Let not any of that Sacred *Order* say, If we do thus, what shall become of our Wives and Children when we are gone; seeing it is not now the custom of Nourishing the Relicts and Orphans of the Clergy, out of the Churches *Intrado*? This is easily answered. For, without all Peradventure, a good and holy Education is a rich Patrimony; as *Gregorie Nazianz.* tells of his Sister *Gorgonia*, (who was also Daughter to an humble and Self-denying Bishop, That she bequeathed great Riches to her Children, in leaving them such an excellent Pattern as her self, and a desire to follow her Example. Yea more than so, seeing the best way to gather is, thus to scatter, these Charitable Husbands and Parents may confidently leave their Widows and Fatherless Children with God: For the Heavenly Compost of the Divine Blessing will not fail to enrich their poor and small possessions. It was a remarkable Story, concerning a Charitable Minister (whose *Sirname* was *Crow*) who had many Children, and very little of a yearly *Income* to bequeath to them; when he was a dying, yet confidently cry'd out, *The Great God who*

hears the young Ravens when they cry, will not suffer these young Crowes to starve for hunger. And it was observed, that God provided very well for them all. *Christum Debitorem habere,* (saieth *Gregorie Nazianz.*) *plus est quàm omnia possidere.* It was also a golden Sentence, worthy of that Golden Mouth which uttered it: *Eleemosyna est Ars omnium artium quæstuosissima*: to which that Dutch Proverb is consonant, *Theft never enricheth, Alms never impoverish, and Prayer hinders no work*: and when the hand of Violence seiseth on a charitable man's Estate; he may say with him in *Seneca*, I have at least that still which I have given away.

And lest it should be objected; that this Method of gratifying this Iron Age is singular and unpracticable: I must tell them, in the end, That many in the Primitive Church have gone a greater length in Self-denyal: For S. *Cyprian* was no sooner converted to the Christian Faith, but he instantly abandoned a very plentiful Patrimony to the Use of the Poor. So did S. *Paulinus* afterward Bishop of *Nola*, And so soon as *Epiphanius*, and divers others undertook the

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Eminent Employment, they immediately expended all for the behoofe of the indigent Members of that myſtical and glorious head, from which exhauſtible Fountain every good Gift is derived.

I have been the more prolix on this Particular; *Firſt*, Becauſe I would have Biſhops carefully to avoid the Application to themſelves of that Satyrical Character given by one, of a *Puritan*, *That he is ſuch an Enemy to Merit, and ſo afraid of Phariſaical Oſtentation, that in a ſeeming Compliance with our Saviour's Precept in the matter of Charity*, Not to let the left hand know what the right Hand doth, *he lets none in Heaven or in Earth know it.* And next, Becauſe People are generally apt to look upon Charity, as the moſt infallible Demonſtration of the Sincerity of the Faith and Piety of Church-men; all being naturally prone to homologate that of S. *Auguſtine*; *Quanta eſt Charitas! quæ ſi deſit, fruſtra habentur cætera; ſi adſit, habentur omnia.* And *Clemens Alex.* gives it as the beſt *Motto* of an Eccleſiaſtick, *Terram calcare didici, non Adorare.* And if this Self-denyal were univerſally practiſed by Church-men,

there ſhould be no place found for that Complaint of *Boniface* of *Mentz*, (uſually termed the *Apoſtle* of *Germany*) *Eccleſia Antiqua ligneos habuit calices, ſed aureos Epiſcopos: At Hodierna calices aureos, ſed ligneos Epiſcopos.* Neither would any ſober Perſon take Occaſion from any Donation made to the Church, to ſay, *Hodie venenum infuſum eſt Eccleſiæ*: or, *Eccleſia peperit divitias, & Filia devoravit Matrem*; Yea there ſhould not have been any need of that eloquent Sermon of S. *Chryſoſtom*, preached againſt thoſe who envyed the Wealth of the Clergy.

Vid. Can. Apoſt. 58.

Item Concil. Turonenſ. 1. *Can.* 1, & 2. *Concil. Toletan.* 3. *Can.* 7, & 19. *Concil. Antiſiodorenſ. Can.* 38. *Concil. Cabilonenſ. Can.* 3. *Concil. Toletan.* 11. *Can.* 2. & 5. *Concil. Bracarenſ.* 3. *Can.* 4. *Concil. Turonenſ.* 2. *Can.* 9. *Concil. Gener.* 6. *Can.* 33. (*ubi legimus, quod non Genus, ſed Mores attendendi ſunt ad Manus-Impoſitionem.*) *Et Can.* 50, & 51. *iſtius Concilii. Concil. Carthaginenſ.* 4. *Can.* 15. Cujus hæc ſunt formalia verba; *Ut Epiſcopus vilem ſupellectilem*

lectilem, & menſam ac victum pauperem habeat; Et dignitatis ſuæ authoritatem Fide, ac vitæ meritis quærat. Et Can. 95 *ejuſdem Concilii. Concil. Agathenſ. Can.* 3, *&* 4. *Concil. Vaſenſ. Can.* 2. *Concil. Aurelianenſ.* 4. *Can.* 14. *Concil. Turonenſ.* 2. *Can.* 18. *Concil. Pariſienſ. Can.* 1. *Concil. Aurelianenſ.* 5. *Can.* 10, *&* 11. *Concil. Hiſpalenſ.* 2. *Can.* 10. (as for Monaſteries; There is ſcarce any ancient Councel, whether General or Provincial, but ſpeaks of them.) But all the Qualifications of St. *Paul's Biſhop*, are expreſſed at length in the firſt *Canon* of the fourth *Councel of Carthage*: To which I remit the ingenious Reader.

Vid. Chryſoſt. Homil. 65. *in Gen.* 47.

Vid. Auguſt. Ad. Bonifac. Comitem, Epiſt. 50. *Si autem privatim poſſidemus quod nobis ſufficiat, non illa noſtra ſunt, ſed pauperum, quorum Procurationem quodammodo gerimus, non Proprietatem nobis damnabili Uſurpatione vindicamus. Et Serm.* 2. *Cap. De Vita Clericorum. Unum filium habes; putes Chriſtum alterum: duos habes; putes Chriſtum tertium: decem filios habes; Chriſtum*

ſtum undecimum facias, & ſuſcipio: Hieronym. Ad Nepotian. Habens victum, & amictum, his contentus ero; Et nudam crucem nudus ſequar. Comment in Galat. cap. 6. Qui clementiam non habet, nec indutus eſt viſcera miſericordiæ & Lachrymarum, quamvis ſpiritualis ſit, non adimplebit Legem Chriſti: Ambroſ. lib. de Offic. 1. cap. 30. Non ſatis eſt bene velle, ſed etiam bene facere: Non quid dixeris, ſed quid feceris, &c. Lib. 2. Offic. cap. 21. Gregor. 1. Lib. 5. Epiſt. 29. De Epiſcopo Mariniano. Largam manum habeat, neceſſitatem patientibus concurrat, alienam inopiam ſuam credat; quia ſi hæc non habeat, Vacuum Epiſcopi nomen tenet: and in his Epiſtle to the Emperour *Mauricius*, he holds forth at length the great Advantages of a Monaſtical Life; though I cannot approve that Sentiment of his, *Plerique ſunt, qui niſi omnia reliquerint, ſalvari apud Deum nullatenus poſſunt.*

Anſelm. lib. 13. cap. 28. Paſce fame morientem; quiſquis enim paſcendo hominem ſervare poteras, ſi non paviſti, occidiſti: Vid. totam Chryſoſt. Hom. in. cap. 6. Epiſt. ad Hebr. Greg. 1. Lib. 12. Epiſt. 6. Et Tertul. De Jejunio. (though at that time he was Montanizing.) *Vid. omnes libros Proſp.*

Proſp. de Vita Contemplat. Et Hieron. Panegyric. in vitam ſolitariam. Idem Epiſt. 2. Iſidor. Peluſ. Epiſt. ad Palladium Diaconum. & Bern. Declam. in illud Evang. Reliq. omnia &c.

Article III.

Jer. 23. 21. *Joh.* 10. 1. *Act.* 19. 13. 14, 15, 16. 1 *Tim.* 3. 6. *Heb.* 5. 4. 3 *Joh.* 9.

IT were to be wiſhed, That none ſet themſelves forward to leap into a vacant Chair, and to aſcend with too much Precipitation that *Summum Sacerdotii faſtigium*, before others much more modeſt, and more worthy. It was the regret of *Gregory Nazianz.* That ſome in his time were Αὐθήμερον ἄγιοι καὶ θεολόγοι, they Commenced Divines and Biſhops in one Day, who yet underſtood nothing before; nor brought any thing to the *Order*, but only, a good Will to be there. Whence he fitly compares ſuch Muſhroms to the Dragon's teeth ſown by *Cadmus* (as the Fable hath it) which immediately ſprung

ſprung up Giants out of the Earth, armed *Cap-a-pe*, perfect men, and perfect Warriours in one day. But this is the excentrick Motion of raſh and ignorant young heads, and ambitious Hereticks. For the moſt eminent Pillars of the Primitive Church (ſuch as S. *Cyprian. Gr. Naz. Ambroſe*, *Auguſtine*, *Nectarius*, *Chryſoſtom*, *Syneſius*, and many others) from a Principle of Humility, and a ſerious Conſideration of the weightineſs of that Charge, declined the ſame with all Vehemency imaginable, till by the Civil and Eccleſiaſtical Authority, and the Inſpiration of the Almighty, and great Mortifications, they were at laſt inclined thereunto. By which Shieneſs they verified that Obſervation of *Sulpitius Severus*, (ſpeaking of the ninth *Perſecution*:) *Men in thoſe dayes* (ſaith he) *much more greedily ſought Martyrdom in the Cauſe of Chriſt, than for Biſhopricks, or other Preferments in the Church.*

Vid. Can. Apoſt. 30. & 31.

Item, Concil. Gener. 1. *Can.* 2. *Concil. Carthaginenſ.* 4. *Can.* 1. *Concil. Antioch. Can.* 17. *Concil. Toletan.* 1. *Can.* 10. *Concil. Avernenſ. Can.*

Can. 2. & 6. *Concil. Pariſienſ. Can.* 3. *Concil. Aurelianenſ.* 5. *Can.* 9. *Concil. Matiſconenſ.* 2. *Can.* 11, & 13. *Concil. Toletan.* 4. *Can.* 18, 20, 21, & 24. *Concil. Agathenſ. Can.* 6. *Concil. Gen.* 6. *Can.* 35, & 86. *Concil. Toletan.* 8. *Can.* 8. & *ad finem*; *Solus ergo accedat ad ſacra Dei Myſteria tractanda, quem Morum innocentia, & Literarum ſplendor reddunt illuſtrem. Concil. Toletan.* 3. *Can.* 1. *Nullus deinceps ad promerendos Honores Eccleſiaſticos contra Canonum Statuta aſpiret indignus. &c.*

Vid. Auguſt. Tract. 45. *ad cap.* 10. *Joan. Quid eſt* ſua quærentes, *non Chriſtum gratis diligentes, non Deum propter Deum quærentes? &c. Hieronym. Comment. in eum locum Titi,* Nemo te contemnat. *Qualis enim ædificatio erit Diſcipuli, ſi ſe intelligat Magiſtro eſſe majorem? quia vehementer Eccleſiam Chriſti deſtruit, meliores Laicos eſſe quàm Clericos: Leonis* 1. *Epiſt.* 22. *Sin in Laicis vix tolerabilis videtur Inſcitia; quanto magis in iis qui præſunt, nec excuſatione digna eſt, nec venia, Vid. etiam Origin. Hom.* 6. *ad cap.* 8. *Levit. & Hom.* 4. *in lib. Judic. Vid. Panegyric. of Greg. Nazianz. upon S. Baſil* (the Expreſſions whereof, which moſtly concern this Particular

particular, we have already cited in the Article;) and what he sayeth on S. *Basil* he almost repeats in that great *Encomiastick* upon *Athanasius*: and further adds; *Et priusquam pergentur, purgant; heri Sacrilegi, hodie Sacerdotes; heri sacrorum expertes, hodie in sacris Duces; veteres in malitia, ac novi in Pietate: quorum mores haud quaquam Gradum indicant, sed Gradus mores. &c.* And *Leo magnus*, *Epist.* 91. speaks to the same purpose; *Cùm valde iniquum sit, & absurdum, ut imperiti Magistris, novi antiquis, & rudes præferantur emeritis: nam inordinata erunt omnia, si fictilia aureis, & lignea præferantur argenteis. &c.* Likewise *Greg.* the Great, did frequently wish, (as is evident from his excellent Treatise, *De Cura pastorali*:) That Church-Offices were bestowed on those alone who did not ambitiously sue for them, but fled from all Promotion, and yet had deserved well of the Church, by honest Principles, and an holy Life and a diuturnal Proof of the excellency of their Knowledge and Prudence; It being (saith he) in this Divine Art, as it is in all other Sciences and Trades, *viz.*

viz. no ſmall Diſgrace thereunto, to promote any to be Maſters in that Profeſſion, who are nothing elſe but Bunglers and Smatterers: For which he cites the uſual Saying of *Gregorie Nazianz. Nemo per legem Nauticam admittitur ad gubernacula navis, niſi priùs diu ſederit ad remos. &c.* And what *Theodoſius* the Great was wont to ſay of his two Sons *Arcadius* and *Honorius*, is applyed by this great Biſhop to all ignorant Clergy-men, *Conducibilius eſt, ut vitam privatam agant, quàm doctrina nulla, cum periculo, aliis imperarent.* The ſerious Conſideration of which ſad Truth, was the great Prompter of *Charlemain*, to prefer only thoſe in the Church who were good Proficients in Knowledge and Vertue; and to reject all lazy Drones from thoſe rich Hyves: the frequent Reflection on that no leſs prudent, than conſcionable Practice, gave occaſion to that excellent Maſculine *Queen, Elizabeth of England*, to keep alwayes beſide her, an exact Liſt of the worthieſt men in the Univerſities, and that in order to Church-Promotions.

Article

Article IV.

Mat. 21. 12, 13. *Joh.* 2. 16. & 10. 1. *Act.* 8. 10. 2 *Tim.* 4. 3. *Tit.* 1. 10, 11. 2 *Pet.* 2. 14, 15.

MUCH leſs ſhould they be preferred to that Sacred Function who are *rei ambitûs*, and have endeavoured by indirect means to purchaſe that Degree unto themſelves: Theſe by the ancient Canons being declared *Inhabiles* for ever to officiate at the Altar. As alſo they who had been publick Penitents; leſt the Umbrage of their former Scandals ſhould ſtain the pure white of the *Ephod*. But to obviate the Inconveniences mentioned in the foregoing *Propoſal*, and this in hand; It were moſt deſireable, that this enſuing Method ſhould be obſerved, for Election of Biſhops to vacant Places; (there being firſt a moſt humble Addreſs made by the Clergy of the Nation to our Gracious *Sovereign*, graciouſly to permit the ſame; and the Favour ſuppoſed to be granted:) *viz.* That immediately after the Vacancy, the *Primate* ſhould warn (by his Letters)

ters) the *Chapter* of that Dioceſs to convene themſelves: and they being aſſembled, to call the whole Synod together unto a certain day, appointed for Faſting and Humiliation; at which ſome of the moſt grave and learned of the Miniſters, appointed by the *Chapter*, ſhould Preach, in order to the Conſcientious Choice of a Perſon fit for that Eminent Employment. And that after Faſting and Prayer in the Cathedral Church, a Liſt be made of a certain number of the moſt Pious, Learned, Prudent, and Grave Perſons, by the common Suffrages of all the Miniſters of the Dioceſan Synod: and that ſome diſcreet Perſons among them be commiſſionated to carry the ſaid Liſt to Court, and humbly to preſent the ſame to his Majeſty; and (with all due Submiſſion) to entreat his gracious Majeſty to preſent, out of that number, one to the vacant Chair: They ſufficiently knowing them all to be *Pares Negotio*, and throughly acquainted with the State of the Dioceſſe, and with all the Tempers of the Clergy, and conſiderable Laicks who live within that Precinct.

I ſhall

I shall not mention the Observation of *Spondanus* upon the Enterview of *Francis* the First (one of the French Kings) with Pope *Leo* the tenth, at *Bononia*; (the renowned Historian *I. A. Thuanus*, having made the same Observe in the first Book of his admirable History.) Neither shall we reflect on the most Christian Deportment of *Valentinian* the first in reference to the *Postulation* of St. *Ambrose*: Nor what is decree'd by *Charlemain*, and *Lewis* the *Godly*; *Lib.* 1. *Capitular. cap.* 84. Least of all on the pious Act of *Lewis* the ninth, (deservedly termed St. *Lewis*) his burning with Indignation that pretended Privilege of Nomination, granted by the Pope, saying that the Election of Bishops belonged only to God and his Church. It being a trite Axiom of the *Canon-Law*, *Petitio plebis*, *Electio Cleri*, *& Consensus Principis.* (vid. *Leonis* 1. Epist. 85.) But sure I am, If his gracious Majesty (who is a Lover and Protector of this Church *ex traduce*, it being one of his Royal Epithets to be the *Defender of the Apostolick Faith*, and Government, which that glorious Martyr, King *Charles* the first, sealed with

with his moſt precious bloud) were well informed, that this way of Election was the Apoſtolick Method, who in the firſt Vacancy of that Sacred Colledge of Apoſtles, did fill it in this manner; (as we read in the firſt Chapter of the *Acts of the Apoſtles*;) and that it was the moſt Ordinary Cuſtom of the Primitive Church to do ſo; and of our own alſo, not many years ago; I am fully perſwaded, that our Gracious Sovereign (whom God bleſs with a long and proſperous Reign over us) who hath alſo manifeſted ſuch tranſcendent Goodneſs towards this Church, would be pleaſed graciouſly to Condeſcend to the humble Addreſs of his obedient Subjects and Servants: whereby the mouths of the Adverſaries of our Church may be ſtopped, and theſe Reproaches which are caſt upon the Office, wiped off; as, That Biſhops are only the Creatures of Courtiers, or of ſome Leading Church-men, introduced by Motives beſt known to themſelves; and that they are yet but *Presbyters*, as having no Call from the Church, but only inveſted with a little more Secular Power than they formerly enjoyed; and that the ſaid Of-

fice amongſt us is nothing but a Politick Deſign, contrived rather to ſerve Secular ends, than the Evangelical and Eccleſiaſtical Intereſts; And, in fine, That the Prayers of the *Chapter* in their Elections, are but a Mocking of God, in ſeeking Grace to direct them in the Choice of a fit Perſon for the vacant Place, whilſt (being predetermined by a *Congé-d'elire* from Court) they make indeed no Election at all.

Vid. Concil. Arelatenſ. 2. *Can.* 35. *Concil. Avernenſ. Can.* 2. *Concil. Aurelianenſ.* 5. *Can.* 3. *Concil. Toletan.* 4. *Can.* 18. *Synod. Antiochen. Can.* 23. *Concil. Aurelianenſ.* 2. *Can.* 7. *Concil. Aurelianenſ.* 3. *Can.* 2. *Concil. Avernenſ. Can.* 2. *Concil. Aurelianenſ.* 5. *Can.* 3, & 4. *Concil. Toletan.* 4. *Can.* 18. *Concil. Pariſienſ. Can.* 6. *Nullus Civibus invitis Ordinetur Epiſcopus, niſi quem Populi & Clericorum Electio pleniſſimâ quæſierit voluntate, &c. Et Concil. Cabilonenſ. Can.* 10. *Si quis Epiſcopus, de quacunque Civitate, fuerit defunctus, non ab alio, niſi à Comprovincialibus, Clero, & civibus ſuis, alterius habeatur Electio; ſin autem, hujus Ordinatio irrita habeatur.*

Vid.

Vid. Ambroſ. Lib. 2. Offic. cap. 24. Bonis artibus, & ſincero propoſito nitendum ad Honorem arbitror, & maximè Eccleſiaſticum: ut neque reſupina arrogantia, vel remiſſa negligentia ſit, neque turpis affectatio, & indecora ambitio: ad omnia abundat animi directa ſimplicitas, ſatiſque ſeipſa commendat: Greg. 1. Lib. 9. ex Regiſtro. Epiſt. 50. ad Eſthericum Epiſcopum Galliæ, ita fatur; Nihil in dandis Eccleſiaſticis Ordinibus auri ſæva fames inveniat, nil blandimenta ſurripiant, nil gratia conferat: Honoris præmium vitæ ſit proviſus, ſapientiæ incrementum, modeſtia morum: ut obtinente hujuſmodi obſervantiâ, & indignus, qui præmiis quærit aſcendere, judicetur; & dignus, cui bonum teſtimonium actio perhibet, honoretur. Vid. ejuſdem Greg. Hom. 4, 13, & 14. in Evang. (in qua poſtrema ſcitè deſcribit Mercenarium) *Vid. etiam Hieronymi Comment. in Tit. ad ea verba,* Conſtituas per civitates Presbyteros.

A Brief Historical Account of the Form of Electing Bishops in the Primitive Church.

THat the Method of Election expreſſed in the Article, was obſerved *in Eccleſia primo-primitiva*, (as *Gratian* ſomewhere ſpeaks;) That is, in the Firſt Three Centuries, may appear from the ſubſequent Hiſtorical Inſtances.

Clemens Rom. the Firſt of the Chriſtian Fathers next the Apoſtles, in his excellent *Epiſtle to the Corinthians*, gives a full Account of that Method of Election, which was practiſed in the Infancy of the Chriſtian Church, and is abſolutely conſonant to that we wiſhed for in the laſt Article. But, for brevity's ſake, we remit the ingenuous Reader to the 101 pag. of that Epiſtle. Yet, for all our haſte, I muſt make a little ſtop, and Congratulate (with all Lovers of Antiquity) the Reſtitution of the only genuine Treatiſe of that Apoſtolick man, unto the preſent Church; this notable Epiſtle, ſo full of Pri-

Primitive Simplicity, Candour, and Zeal; having (like the River *Alpheus*) run under ground, for so many Centuries of years: But in this last Age, that Fountain *Arethusa* hath appeared to the Publick view of the World.

The next Instance is in the 39th Chapter of *Tertullian* his *Apologetick*, where he speaks to this purpose; *Præsident probati quique Seniores, honorem istum, non Pretio, sed Testimonio adepti &c.*

The next in the *Series* of time, is the Famous *Origen*, in *Hom.* 6. in *Levit.* who there speaks to the same purpose. Yet it cannot be denied, but that *Sixtus Senensis*, *Præfat. in Bibliothec.* averrs the said *Commentary* to be falsly ascribed to *Origen*; as also, that on *Job*; and he pretends solid Reasons for his Assertion.

S. *Cyprian* is so copious in this matter, and his mind so well known therein, unto all that have read his *Works*, that we need not consume any Paper in citing that zealous Father. I shall therefore remit the Reader to his 68th Epistle throughout; and the 52d; wherein he tells us, That his *fidus Achates*, *Cornelius* Bishop of *Rome*, was chosen *Clericorum pene omnium testi-*

monio. This amicable Couple may put us in mind of those friendly Pairs Celebrated by the Antients; *viz. Damon* and *Pythias*, *Pylades* and *Oreſtes*, *Achilles* and *Patroclus*; if all our Biſhops were ſo affectionate, no *Rebeckah* could perſwade them to ſteal the Birthright, by ſupplanting an elder Brother.

And that the Patriarch of *Alexandria* (who was next to *Rome*, till *Conſtantinople* (*quoniam erat nova Roma*) ſhuffled him by) was choſen by the Presbyters there; and that from among themſelves; even from the dayes of S. *Mark*, is evident from *Euſebius*, *Hierom*, *Theodoret*, and *Eutychius*.

To this Purpoſe *Athanaſius* in his *Second Apology* introduceth *P. Julius* the firſt, Complaining of the irregular Promotion of *Gregorie* the *Cappadocian*, by the *Arrians*, unto the *See* of *Alexandria*; *Si enim poſt Synodum in Culpa deprehenſus fuiſſet Athanaſius, non tamen oportuit Creationem novi Epiſcopi, ita illegaliter, & prater Canonem Eccleſiaſticum fieri: ſed in ipſa Eccleſia, & ex ipſo ſacerdotali Ordine, atque ex ipſo Clero ejus Provinciæ, Epiſcopos conſtitui; & nequaquam ex illis qui nunc Apoſtolorum Canones violant.*

To

To the ſame Purpoſe alſo *Gregorie Nazianz.* (*in Oratione, Quando aſſumptus eſt in conſort. Pat.*) *Nam etſi Paternis laboribus ſuccedere, dulce eſt, ac noto ac familiari gregi præeſſe, jucundius eſt, quàm externo & alieno; addam etiam, Deo carius, (niſi me fallit, & mentem eripit conſuetudo:) non tamen conducibilius eſt, nec tutius, quàm ut volentibus præſint volentes; quandoquidem neminem vi duci vult Lex noſtra; nec coactè, ſed ſponte gubernari.*

Ambroſe, Com. in Epiſt. ad Epheſ. cap. 4. (if it be his) ſayeth; *Antiqua conſuetudo fuit, ut antiquiſſimo Presbytero, antiquiſſimus ſuccederet in Epiſcopatum.*

There be many Epiſtles of S. *Leo*, to this Purpoſe, which are adopted by the *Canon Law. Vid. Epiſt* 88. (*habetur Diſt.* 63.) *Epiſt.* 93. (*habetur etiam Diſt.* 63.) *Epiſt.* 95. (*habetur Diſt.* 62.) where he ſpeaks thus; *Nulla ratio ſinit, ut inter Epiſcopos habeantur, qui nec à Clericis ſunt Electi, nec à Plebibus expetiti.* And *Epiſt.* 90. he requires theſe things as neceſſary to the Ordination of a Biſhop; *viz.*; *Subſcriptio Clericorum, Honoratorum Teſtimonium, Ordinis Conſenſus & Plebis*: And

in the ſame Epiſtle, ſpeaking of the Choice of a Biſhop, he ſayeth it was done, *Subſcribentibus, plus minus, ſeptuaginta Preſbyteris*; Therefore it is obſerved, That all the Clergy concurred to the Choice of the Biſhop of *Rome* himſelf, (except what was done in that time called the *infælix Seculum*, which turned all good Order topſy-turvy in the Church.) till the Riſe of *Gregorie* the ſeventh, in whoſe time *Popery* began to culminate in the *Cuſpe* of the *Tenth Houſe*; thence *Caſaubon* calls it *Hæreſin Hildebrandinam.* That it was ſo, before the time of *Hildebrand*, is evident from the Gloſs upon the Canon-Law, which from the *Decree* of *P. Honorius* the third, Concludes, *Non poſſe eligi Prælatum ex aliena Diœceſi, ſed illum poſtulandum; & prævalere electionem perſonæ de proprio Clero, electioni factæ de alio, etiamſi illa facta ſit à minore parte electorum.* And in the *Theodoſian Code*, (*L.* 33. *De Epiſcop. & Cler.*) we find an *Imperial Conſtitution* of *Arcadius* and *Honorius*, Corroborating that Eccleſiaſtical Law; *ne, viz. in Eccleſiis, alii quàm Originarii Locorum ordinentur.* For it was *ob inopiam Clericorum Catholicorum*, that *Nectarius*

rius a Laick was choſen; and *Ambroſe* deſigned, ſomewhat miraculouſly. As for *Taraſius* and *Photius* it was long before other Biſhops gave them the *Right Hand* of *Fellowſhip*.

But whoſo deſires more ample Satisfaction in this matter, let them read *M. Anton. De Dom. Repub. Eccleſ. l.* 3. *c.* 3. where he proves at great length from Councels, Fathers, and Church-Hiſtory, that the regular Election of Biſhops did pertain to the Clergy *Sedis vacantis*; and that many Ages after the Famous Councel of *Nice*.

Sure I am, if that Method had been conſtantly obſerved; ſome, who are now ſituated in the *Zenith* of the Church, ſhould have ſtill remained but few Removes from the *Nadir* thereof, as *Henry* the third of *France* ſaid to ſome Biſhops of his own Nomination, who preſſed him to permit the Election to run in the ancient Channel, That if it had alwayes done ſo, they ſhould never have been Biſhops.

Article

Article V.

Jer. 23. 11. *Zeph.* 3. 4. 1 *Tim.* 3. 2, 4. & 4. 7. & 6. 20. 2 *Tim.* 2. 16. *Tit.* 2. 1, 2, 3.

WHEN the Prelate of this Church is regularly Elected and Consecrated, let him manifest the Sacredness of his *Order*, rather by the Gravity of his Deportment, and Spirituality of his Discourse, tending alwayes to the edification of the Hearers, than merely by his Canonical Garb: Though it was alwayes my Judgment, that it is most consonant to Reason and good Order, that the Clergy be differenced by their Habit from the Laicks; For that *Sacerdos Habitu* (according to the *African* Dialect of *Tertullian*, in his obscure Treatise *De Pallio*) imports no less. And if they go abroad without that Discrimination, they should not enjoy the Privileges which the Civil Law hath granted in their favours: (as was well discerned by that Learned, Devout, and Resolute Prelate, Arch-Bishop

Bishop *Laud*:) that he may verifie of of his Function what *Minutius Fœlix* said of Christians in general; *Non habitu Sapientiam præferimus, sed mente; Non magna eloquimur, sed vivimus*: And may give no occasion to any to apply that of St. *Hilary* to himself, *Sanctiores sunt aures Plebis, quàm corda Sacerdotum*; Not to mention that more Celebrated Sentence, *Surgunt indocti & rapiunt Cœlum, &c.* That which the Traveller *Sands* sayes of the *Mufti* at *Constantinople*, ought to be the Commendation of all Church-men, *Grave were his Looks, and grave was his Deportment.*

I deny not but Urbanity (if seasonable) is tolerable in a *Church-man*; *There is a time to laugh*, saith *Solomon*; and they who have a solid Interest in *Holy Jesus*, have the greatest reason in the world to be merry. The Morosity of an *Aristarchus*, and Soureness of a *Diogenes*, are not only unpleasant to Company, but also Scandalous to Religion; as if it behoved all real Christians to be sick of *Bellerophon's* Disease, (which was A furious Sadness;) On which account, some Brain-sick Hereticks in this Land have

have brought up a Reproach upon the most Rational and Excellent Religion in the World. St. *Cyprian* had a most complaisant Conversation with his Presbyters, (as is Recorded by *Pontius Diaconus* in the History of his Life:) and *Martin* of *Tours* had his own Jests, as *Sulpitius Severus* reports of him; and St. *Ambrose* had his witty Repartees, as is testified by St. *Augustine*; yet they were accounted the gravest men of their Time.

But as for Scurrility, and a trade of Buffoonery or Drollery, and the least shadow of Obscenity, with all trifling Discourses, Church-men should hate them all *Cane & Anque pejus*; remembring that old Maxim, *Nugæ, nugæ in quolibet ore; At in ore Sacerdotis, Blasphemiæ:* It being Noted as a great Crime in Pope *Julius* the third, (by that great Historian *Thuanus*) that he was, *ad Scurrilitatem usque festivus.* And if before Plebeians they lose the least of their Gravity, they may resolve upon it, to lose infallibly so much of the intrinsick Authority of their Office.

Vid.

Vid. Concil. Carthaginenſ. 4. *Can.* 45. *Concil. Matiſconenſ.* 1. *Can.* 3. *&* 4. *Concil. Bracarenſ.* 1. *Can.* 30. *Bracarenſ.* 3. *Can.* 2, *&* 3. *Synod. Quini-Sext. Can.* 27. (where we have theſe words) *Clericus veſtem ſibi convenientem induat, tam in urbe quàm in via. Concil. Agathenſ. Can.* 28. *Concil. Carthaginenſ.* 3. *Can.* 3. *Carthaginenſ.* 4. *Can.* 60. (where we find theſe words) *Clericum ſcurrilem, & verbis turpibus joculatorem, ab Officio retrahendum. Vid. etiam Can.* 61, *&* 62. *ejuſdem Concilii.*

Vid. Clement. Alex. Pædagog. circitet finem. Et Lib. 3. *Strom. circa initium. Tertull. Lib. de Pudicitiâ: Chryſoſtom. Lib.* 3. *De Sacerdotio: Proſp. de Vita Contemplativâ. Lib.* 1. *Greg.* 1. *Cura Paſt. part.* 1. *Bernard. Lib.* 1. *De Conſiderat.*

Article

Article VI.

Iſa. 56. 10. *Act.* 6. 4. & 20. 20, 31. 1 *Cor.* 9. 16, 17. 2 *Tim.* 4. 3.

LET this Prelate be frequent in preaching the Bleſſed Goſpel; not neglecting that Duty every Lord's Day, whether at home or abroad, if he be in health. (Which was expreſly ordained by the 19. *Canon Synod. Quini-ſext.* and 20 *Can.* of the fourth Councel of *Carthage*:) That he may not only avoid the Sarcaſm of that Buffoon, who ſaid, *He would hide himſelf in the Pulpit, where the lazy Biſhop would not find him for a Year and Day*; But alſo by his Practice may demonſtrate to the World, that his Heart joyns Iſſue with St. *Auguſtin's* Wiſh, *That when Chriſt comes again to Judge the World, he may find him either praying or Preaching.* Which laſt behoved to be the Practice of Biſhops in ſome Parts of the World; unleſs either they, or the People belonging to their Cathedral, were deprived of Preaching on the Lords Day: For in the Churches of *Africa* no Preſbyter was permitted

mitted to preach in Preſence of the Biſhop, till the time of *Valerius*, St. *Auguſtine*'s immediate Predeceſſour in the *See* of *Hippo*: Who (as *Poſſidius* in the Life of *Auguſtine* reports) being a *Greek*, and by reaſon of his little Skill in the Latin Tongue, unable to Preach to the Edification of the People, (*Hippo* being a *Roman* Colonie) admitted S. *Auguſtine* (whom he had lately ordained *Presbyter*) to preach before him: which was ill reſented by ſome Biſhops, yet became a Precedent at laſt to other Churches.

But there is another Exception (beſides that of bodily Infirmity) which may ſufficiently warrant the Conſcience of a Biſhop to forbear Preaching, *pro hic & nunc*; and that is; a deſire to experiment the Gift of another within his Juriſdiction; (whether a *Candidate*, or one already in Orders) for ſeeing he is, *Virtute Officii*, *Paſtor paſtorum*; that Inſpection muſt needs be a ſpecial part of the Epiſcopal Function.

Vid. Concil. Aurelianenſ. 1. *Can.* 13. Cujus hæc ſunt formalia verba; *Quod Epiſcopus, ſi infirmitate non fuerit impeditus, Eccleſiæ cui proximus fuerit, Die Domini-*

co

co decesse non debet. Et Can. 2. *Concil. Toletan.* 11. Where an unpreaching Bishop is fitly termed *Præco mutus.* But because the Elegancy of the Style and Matter, would invite any to read that Canon, I shall therefore give the ingenuous Reader an account of it. *Quantum quis præcelsi culminis obtinet locum, tantum necesse est præcedat cæteros gratiâ meritorum, ut in eo qui præsidet singulis, singulariter ornetur eminentiâ Sanctitatis; habens semper & in ore gladium veritatis, & in opere efficaciam luminis: ut, juxta Paulum, potens sit exhortari in doctrina sana, & contradicentes revincere. Nos proinde nostri Ordinis gradum, vel susceptí Regiminis modum magnopere cogitare debemus, ut qui officium Prædicationis susscepimus, nullis curis à divina Lectione privemur; Nam quorundam mentes Pontificum ita corporis otio à Lectionis gratia secluduntur, ut quid doctrinæ gregibus subditis exhibeat, non inveniat* Præco mutus. *Insistendum ergo semper erit Majoribus, ut quos sub Regiminis cura tuentur, fame Verbi Dei perire non sinant.*

The Ninteenth Canon of the sixth General Councel speaking almost to the same Purpose; and adds something more;

That

That in the Expoſition of Scripture, they ought to follow the Interpretation of the Primitive Fathers, and Doctors of the Church; and not preſume to deliver to their Auditors, Quicquid in buccam venerit. And for that end, recommends unto them the accurate Study of theſe Ancient Luminaries of the Church. Which uſeful Speculation is too much neglected in this Age; To which, that of the *Egyptian* Prieſt to the *Grecian* Philoſopher, may be applied; *Ye have neither knowledge of Antiquity, nor Antiquity of Knowledge.*

Vid. Auguſtin. contra Fauſtum Manich. Lib. 32. *cap.* 10. *At vero qui Electus ab Eccleſia miniſterium Evangelizandi renuerit, ab Eccleſia ipſa meritò contemnitur: Qui enim & ſibi prodeſt & Eccleſiæ, bene intelligitur* utroque pede calceatus. *Vid. etiam Lib.* 19. *De Civit. Dei, cap.* 19. *Chryſoſtom. Lib.* 2. *De Sacerdot. Hieronym. ad Nepotian, & Greg.* 1. *Part.* 1. *De Cura Paſtor.*

Article VII.

Prov. 27. 23. *Act.* 15. 36, 41. & 20. 28. *Act.* 8. 14, 15, 17. *Heb.* 6. 2.

NExt, Let this Shepherd of Pastors be careful to visit his Dioceſs once every year, in Conformity to the Antient Canons; unleſs it be of a very great Dimenſion, and the Churches therein ſo numerous, that the Difficulty is inſuperable: But what is wanting the one year, ſhould be ſupplied in the beginning of the next; that by ſuch accurate Viſitations he may find opportunity to Water what God hath Planted, and to thruſt thoſe out of the Vineyard, whom the Great Maſter never ſent to work there: (they being hurried thereinto by their own inſufficient forwardneſs, Simoniacal Pactions, and other unconſcionable Principles; and whoſe after-Practices are found too ſutable thereunto.) And let him exactly take notice, when he comes upon the place, if the Miniſter and People

ple perform reciprocal Duties, and afford mutual Encouragements one to another. But, ſeeing all theſe Particulars are fully expreſſed in the Books for Viſitations, I ſhall add no more but this General; That he is bound to take inſpection, If the Incumbent uſe a conſcionable Endeavour to perform all Perſonal, Relational, and Functional Duties; Which if he be found to do, let him have his due Encouragement: For, *Virtus laudata creſcit*, &c. *& laudando præcipimus.* But if any be deprehended to be very defective in their Intellectuals, or Morals, or in any of the elicit, or imperat Acts of thoſe Faculties, ſo that Charity it ſelf cannot be ſo blind, but may perceive, that they throw down more with the one hand, than they build with the other; Let theſe be Cenſured according to their Demerits. For (as a Skilful Phyſician) our Prelate is obliged to purge the Myſtical Body, of its moſt noxious Humours, by applying ſeaſonable *Cathartick*s, and a Doſe too that is proportionable to the Diſtemper; and (as a good Surgeon) ſpeedily to cut off theſe Organical Members, which are already ſphacelated, leſt that Gangrene invade the whole Body.

Enſe recidendum, ne pars ſincera trahatur,
(ſaith the Poet.)

Which if he do not, he muſt reſolve to be accountable to the moſt impartial Tribunal imaginable, (which is infinitely above the pretended Juſtice of *Æacus*, *Minos*, and *Radamanthus*) for thoſe deſtructive Neglects, which carry the apparent Ruin of many Souls in the front of them.

Likewiſe, at theſe Viſitations, they may find an excellent opportunity of retriving (*jure-poſtliminii*) that Antient Ceremony of *Confirmation*, excluding (in the mean time) all Superſtition therefrom; though ſome are apt to believe, that it is not the fear of giving Offence, which is the *Remora* of this uſeful Practice, but rather the Lazineſs of ſome Church-Governours; that Ceremony being one of the honourable Prerogatives of Epiſcopacy, and, (as ſome thought) incommunicable to Presbyters; there being very few Inſtances of any of them, who in the Primitive Church were delegated to perform the ſame.

And

And sure, the seasonable noticing, if Ministers and Parents have exercised their respective Duties in order to the Education of Young Ones, is so far from giving just matter of Offence to any, that (if rightly considered) it would be found in it self a Work highly commendable, and very profitable for the Church, if Conscionably practis'd. For what harm can the Imposition of a Bishop's hands do to any, unless they have the *Polonian Plica*, or a Fanatical Leprosie in their heads? And sure I am, the fervent Prayer of an Holy Bishop, seconded with the Devotion of that Church before which the Confirmed Person hath Solemnly Homologated his Baptismal Vows, may do much good, in order to the procuring of their growth in Grace, and the Knowledge of *Holy Jesus*, and the enabling of them to perform these vows and Purposes, and that Profession of Faith which they had before embraced in Baptism. But we need not insist any more on this particular; for the Usefulness thereof is so evidently, and fully holden forth, by D. *Hammond*, *Taylor*, *Dallee*, *Hanmer*, and *Baxter*, that

no rational man will any more doubt thereof.

Vid. Concil. Toletan. 4. *Can.* 35. Cujus hæc ſunt formalia verba; *Epiſcopum per cunctas Diœceſes, Parœchiaſque ſuas per ſingulos annos ire oportet; ut exquirat quo unaquæque Baſilica indigeat: quod ſi ipſe, aut languore, aut aliis Occupationibus implicatus, id explere nequiverit, Presbyteros probabiles, aut Diaconos mittat, qui & Reditus Baſilicarum, & Reparationes, & Miniſtrantium vitam, inquirant.* But the Form of theſe Viſitations is holden forth at greater length, *Can.* 1. *Concil. Bracarenſ.* 2. Sic incipit. *Placuit omnibus Epiſcopis atque convenit, ut per ſingulas Eccleſias Epiſcopi, & per Diœceſes ambulantes, primùm diſcutiant Clericos, quomodo ordinem Baptiſmi teneant vel Miſſarum* (whereby we are to underſtand the ordinary *Liturgie* of the Church: for what the *Greeks* called Λειτουργία, the *Latines* about that time called *Miſſa.*) *& qualiter quæcunque Officia in Eccleſia peragant. Et ſi rectè quidem invenerint, Deo gratias agant; ſin autem minimè, docere debent ignaros, & modis omnibus præcipere; ſicut Antiqui*

qui Canones jubent, &c. Et ſic poſteà, *Epiſcopus de illa Eccleſia proficiſcatur ad aliam.*

As for thoſe Canons which concern the Ceremony of *Confirmation*, and the Privilege of Biſhops therein, they are ſo Numerous, that it's in vain to conſume Paper about them.

Vid. Hieronym. in Epiſt. ad Galat. cap. 5. Reſecandæ ſunt putridæ Carnes, & ſcabioſa ovis à caulis repellenda, ne tota domus maſſa, corpus, & pecora ardeant, corrumpantur, putreſcant, interiant: Arrius in Alexandria una ſcintilla fuit, ſed quia non ſtatim oppreſſa eſt, totum orbem ejus flamma populata eſt. Vid. etiam Proſp. lib. 2. De vita Contemplat. cap. 7. & Bernard. de Conſiderat Lib. 4.

Article VIII.

Isa. 42. 19, 20. *Mat.* 10. 16. & 23. 16, 24. *Luk.* 6. 39. & 12. 42. 1 *Tim.* 4. 6, 13. & 5. 22. & 6. 3, 11, 12, 13, 14. *Tit.* 1. 8, 9. & 2. 7, 8. § *Mat.* 26. 52. *Act.* 23. 5. *Rom.* 13. 1, 2. 1 *Pet.* 2. 13, 14. §. *John* 2. 16. *Act.* 8. 20, 21. 1 *Tim.* 5. 21. 2 *Tim.* 2. 2. 2 *Pet.* 2. 3.

SEEING the *Candidates* of the Sacred Function are no inconsiderable part of the Episcopal Charge, Let those of that Eminent Order, exactly note the ensuing Particulars, before they proceed to Ordination.

1. If they have a competent measure of Knowledge, whereby they are able to oppose, and Convince Gain-sayers. *Urim* and *Thummim*, should be laid up in the Pectoral of every Gospel-Priest; That is, The *Light* of Knowledge, and *Perfection* of Manners: For, if they be sent of God, the *Almighty* will put his Word into their mouths, before he set them over the Nations.

tions. And if any be found to reject Knowledge, let them be rejected from being Prieſts unto the Lord; Our Saviour having told us, that *if the blind lead the blind, both ſhall fall into the ditch.* But, alas! there be too many in this Age, to whom that old Obſervation may be too juſtly applied, *Multi ſunt indoctorum Magiſtri, &c.*

2. Yet there be ſome who undergo the Fate of our firſt Parents; The Tree of *Knowledge* bereaves them of the Tree of *Life*: For, as there be Comets which have the Light and Elevation of Stars, ſo there are Vicious Perſons that are endued with excellent Parts, and though they have the Venom of Dragons in their Hearts, yet they have precious Stones in their Heads. And there be too many who reſemble the Carpenters of *Noah's* Ark, they are Inſtrumental in ſaving others, and, in the mean time, by acts of Immorality, ruine their own Souls; and though their Heads be like the Winter-Sun, which is ſometimes full of Light, yet their Hearts reſemble the Winters Earth, which is alwayes cold and barren. Therefore their preſent Converſation

ſhould

ſhould be carefully examined: And let a Prelate of the Church chooſe rather to lay his Hands upon Thorns, than on the Heads of thoſe, whoſe Hearts are polluted, and their Deportment is ſcandalous to the World; which cannot but prove a Stumbling-Block to many, and paves the way to Speculative Atheiſm in their Hearers.

3. But as a Compound of Intellectuals and Morals, let the next Inquiſition be after his Prudentials. (Which Inqueſt is too much neglected in this Age.) S. *Gregorie* of *Rome* hath told us, that, *Ars Artium eſt, Cura Animarum*: And ſure, he needs no ſmall Meaſure of Chriſtian Prudence, who hath not only his own Soul to govern, but is alſo appointed to be the guide of others. Our Saviour hath Commanded all his Diſciples, to joyn the *Wiſdom* of the Serpent, with the *Innocency* of the Dove: Which holy Sagacity is indiſpenſably neceſſary in all Miniſters of the Goſpel; in Deſtitution whereof, he that is *Juvenis moribus*, if admitted to Sacred Orders, will bring that Curſe upon the Church, *Children ſhall rule over them.*

4. Nei-

4. Neither ought he to be *Juvenis ætate*: For; *The word of the Lord was precious in thoſe dayes, when the* Child Samuel *miniſtred before him in a linnen Ephod.* I wiſh, the Canonical Year appointed by the Ancient Church, were well obſerved in this: Then no *Minor* ſhould be found to intrude himſelf into the Adminiſtration of Spiritual Matters, to whom the Civil Law permits not an irrevocable Management of his own Temporal Affairs. And let not a Diſpenſation be given to any, upon the pretext of the more early Bloſſoms of his Youth; For that will open too wide a door to many others, to claim the ſame Privilege, though no *præcox fructus* is viſible in them, or ſcarce any appearance of Winter-fruit: For, unto all ſuch, that *Dictérium* may be fitly applied, *Malitia ſupplet ætatem.* Therefore let all the Governours of the Church be careful to ſtop the Career of thoſe haſty Births, who run abroad with the Shell on their Heads.

5. And let them not fail to ſearch diligently into the Principles of the *Candidates*, before they give them *Impoſition of hands.* And if they be found to be, either

either Schiſmatical, (as that they are apt to Controvert the Lawfulneſs of the preſent Government of the Church, by *Arch-Biſhops*, and *Biſhops*, or to queſtion any innocent Ceremony which may be impoſed by Authority.) or Diſloyal; by juſtifying the late damnable Rebellion, at leaſt as to the two great Wheels of that helliſh Combination: *viz.* By maintaining the Lawfulneſs of Defenſive Arms in Subjects againſt their Prince; which (if once taken up) do ſeldome fail to become offenſive, e're they be laid down. I ſhall ſay no more againſt this Infernal Spring, but that the Primitive Church knew no ſuch Doctrine, nor Practice: and they muſt be groſſely ignorant of their *Tenents* who imagine the Contrary; it being *Lippis & Tonſoribus notum*, That *Preces & Lachrymæ*, were the only Offenſive and Defenſive Arms of that Church, againſt her moſt violent Perſecutors, under the Notion of *Authority*: So that we need not Inſtance *S. Mauricius*, with his famous *Thebæan Legion*; Nor the Army of *Julian* the *Apoſtate*; Nor make a Retrogradation unto the

Apolo-

Apologetick of *Tertullian*, who tells the *Roman* Emperour, That the Chriſtians in his time were ſo numerous, that they had ſo filled the Court, and Places of Judicature, yea and the Imperial Army it ſelf, that they wanted not ſufficient Phyſical Power to defend themſelves againſt all their Adverſaries; If their excellent Religion had not taught them, rather to ſuffer patiently for God, than to reſiſt the Authority then in Being; which (though wickedly exerciſed) they acknowledged to be derived from God. Or if they have the Confidence to ſay, That there is an Obligation lying upon People, (when they dream of a Neceſſity) to Reform the Church, if they ſuppoſe the Prince to be negligent; and that, not only without, but alſo againſt the Authority of their Sovereign: Such Bigots, though dying in the Attempt, were never reputed *Martyrs* by the Primitive Church, but rather judg-judged Seditious; as is evident from *Can.* 60. *Concil. Elib.* Which inſinuates this Reaſon; That *Paul* made not Uſe of his Hands, but only of his eloquent Tongue againſt the *Idols of Athens.*

If

If ſuch Phanatical Principles be found in them, let them be rejected, as the dangerous Spawn of *Presbyterian*, *Independant*, and *Anabaptiſtical* Brood, which is ſtill endeavouring to hatch a *Cockatrice* Egg, that may prove a *Baſilisk* to this Church. And I fear there be too many ſuch young Snakes already taken in her Boſome, which, being once warmed with the heat of Sedition, will do their endeavour to ſting unto death the Mother that foſters them.

Yet, I ſhould wiſh, that if any of theſe Youths be found towardly (though pitifully marred in their Education) the Biſhop who is moſt concerned in them, would take them home to his own Family, and (by piece-meal) inſtill better Principles into them; It being found by Experience, that they who are ſincere Converts, become moſt zealous for the Intereſt of the Church.

6. The next Particular I would have noticed, is that of *Simony:* Therefore let all thoſe who deſire to enter into Holy Orders, or who are to be tranſplanted from one Church to another, purge themſelves by Oath of that Crime.

It

It cannot be denyed, but that the uſual Oath tendered in this Church, is indifferent ſtrict, though ſome (in this ſubtle Age) have invented modes of evading it; But whatſoever Paction Parents make privily with the Patron, let not the Sons be balked from vindicating themſelves of being *Art* or *Part* of thoſe helliſh Tranſactions; it being more conſonant to Reaſon, that they who are of approved Integrity ſhould be waved, than thoſe who are under Suſpition: For, as *Julius Cæſar* ſaid of his Wife, ſo it ſhould be with all Miniſters of the Goſpel, even *not only void of a Crime, but alſo of Suſpicion.* But I fear the contrary is too frequently done; That Oath being tendered in Courſe to thoſe who are under no Suſpicion but theſe ſometimes pretermitted who are under a flagrant Scandal of Simony. Which Omiſſion not only verifies that of the Poet,

Dat veniam corvis. &c.

but alſo brings an indelible Reproach on the Church, and Governours thereof.

And

And if any Church-man, having come by a blank *Preſentation*, ſhould be ſo graceleſs, as to fill up the Name of his reciprocal Beneficiary, becauſe he hath repleniſhed the Pockets of his Patron with ſome money; though a jeering Laick would happly ſay,

Emerat ille prius, vendere jure poteſt:

Yet there is no modeſt Eccleſiaſtick, but would be ſo far out of Countenance with that Reproach upon the Church, as to return nothing elſe, ſave that Lamentation of the Poet,

——Pudet hæc opprobria nobis
Et dici potuiſſe, & non potuiſſe refelli.

And if any refuſe to take the Oath when it is tendered to them, let them be declared *Inhabiles*, according to the ancient Canons. And if they be found afterwards guilty, notwithſtanding they have taken the Oath; let them be degraded and excommunicated, for adding Perjury to that Crime which needed no Complication to make it great; for they who,

by

living in the Gall of Bitterneſs, and Bond of Iniquity, have owned *Simon Magus* for their Father, ought not to be reputed Sons of the Church. And let all thoſe *Gehazites*, who have the Impudence to ſell ſuch Matters (that kind of Merchandiſe having become too much in faſhion in this Age) be Cenſured according to the Canons of the Church: *For to their Souls*, (as an old Father hath ſaid, St. *Ambroſe* by name) *in lieu of the Grace of God, a Leproſie doth cleave, much worſe than that which did adhere unto the Covetous Servant of* Eliſha, *and his Seed for ever.*

Their common Apology may be eaſily anſwered. For, though it is no Spiritual Gift which they ſell, and conſequently not properly *Simony*; yet it is *Spirituali annexum*, and therefore declared by the Canons of the Church, to fall under the Cenſure of that Crime, and its Denomination. And ſeeing, by all the Laws whereby our Church is Governed, the *Officium* is declared inſeparable *à Beneficio*, (there being no *Miniſteria vaga* amongſt us) and by the *Canon-Law*, when a *Presbyter* was Ordained *ſine Titulo*, the Biſhop who did ſo, was bound to maintain him, till he were otherwiſe pro-

vided; Therefore our Church hath good reaſon to cenſure the Buyers and Sellers of Benefices, as Simoniacal Perſons. Now over and above that Pathetical Declamation of St. *Ambroſe*, I could amaſs many other ſharp Invectives of the Fathers againſt this Crime; but I forbear, leſt this *Article* ſwell to too great a Bulk: and ſhall only add this Wiſh; That, ſeeing there be too many Laick Patrons who have a liquoriſh Appetite after the ſweetneſs of God's Bread, (as one phraſeth it to a very bad Sence,) I ſay, I wiſh that they were authorized by a Municipal Law, to gather up the Fruits of the firſt Year's Vacancy, or of the half thereof, where there is an *Annat*; provided, that the Biſhop of the Dioceſs, with the Advice of the reſpective Preſbytery, (who may be preſumed to know better than any, the State of a vacant Church within their own Bounds) have the Nomination of the *Incumbent*. Which expedient, would not only obviate that deteſtable Crime, but ſhould alſo prevent many other Inconveniences, not fit to be here expreſſed. As for the pretence of a Law, wherewith ſome in this Land are apt to palliate their Simony; I ſhall remit them

to

to the *Epiſtle Dedicatory* of *D. J. Forbes* of *Corſe*, before his *Tractate* upon *Simony*, Where our learned Compatriot, with an Holy ἀπροσωπολημψία, declames moſt rationally againſt that Surreptitious *Edict*, which he fitly terms, *Non Lex, ſed Labes*: and though ſome account it *Lex ſoli*, yet, that it ſhould never be reputed by any Chriſtian to be *Lex Poli*.

If we ſhould amaſs all the *Canons* of the Councels, and *Invectives* of the Fathers, theſe alone would amount to no ſmall Volume; but leſt this *Enchiridium* ſwell too much, I ſhall ſuperſede many of them: yet the ingenious Reader may find divers of them ſubjoyned, by way of *Confirmation*, to this Article. But to ſhew how deteſtable that Crime of *Simony* was in the eyes of the ancient Church, and how cautious theſe Primitive *Lights* were in that Affair, I cannot forbear, juſt now, to notice that *Canon* of the *Councel* of *Ancyra*, which determined, That nothing ſhould be given at the time of Receipt of the Euchariſt, though under the notion of Charity to the Poor; leſt any ſhould ſuſpect that Donation to be made for the holy *Communion*. But, alack! we have reaſon to fear in this

Age, that the time is come of the fulfilling of the Prophecy of S. *Bernard*, *That Christ will again descend from Heaven, and take the whip in his hand, and scourge mercenary Priests out of his Temple, as formerly he did other kinds of Merchants.*

Which Flagellation too many avaricious Prelates of *Rome* have good reason to fear, for presuming to dispence in this Matter; not only with all the ancient Canons, but also with the inviolable Law of God; by practising various kinds of *Simony*, not fit here to be expressed. I am not ignorant of that base Flattery of some *Roman* Parasites, (I mean the Sycophantine *Canonists*:) who look upon the Pope of *Rome* as the *Lord Paramount* on Earth of all the Degrees of Priesthood; whence they infer, that he cannot commit *Simony*, though he should make Sale of them all; because a Lord may lawfully sell his own. Which perverse Doctrine (as it was well observed, so it) is most rationally confuted by that moderate and learned *Roman* Doctor *Cl. Espencæus* in his excellent *Comment.* on the *Epist.* to *Tit.* to which I remit those base Flatterers for their Castigation. And I wish from my heart, that some leading men in this Church, did not transcribe that Copy of pretended *Dispensations:*

ſations: If it were ſo, we ſhould not find any of them ſo impudent as to give it under his Hand, that a ſimple Rebuke is an adequate Puniſhment unto a Preſbyter who is convict of notorious *Simony*; & that this leaſt of Cenſures is an Expedient fit enough to unload the Church of that great Burden of Reproach, wch ſuch a flagrant Scandal had laid upon it. But ſeeing this *Oracular Reſponſe of Delphi* is ſo diametrically oppoſite to all the ancient Canons, we hence perceive *Fortuna quem nimium favet, ſtultum facit.*

7. In the laſt place, I would tender this humble advice to all the Governours of this Church. Seeing they enjoy the Privilege of the Advocation of ſome Churches, that they be exceedingly ſolicitous, to provide Perſons for thoſe Vacances, that are *Pares Negotio*: and let them be of *Alexander* the Great his Mind, about the Succeſſion, whoſe laſt words were, *Detur digniori*; rather than the more uncertain *Teſtament* of *Pyrrhus* the *Epirote*, who bequeathed all at Random, *unto him who had the ſharpeſt Sword.* For if it be otherwayes, indifferent Spectators will be apt to paſs this Verdict upon it, That Biſhops are no more concerned with the Intereſt of the Church than Laicks, and that they have

drawn them a Copy, to preſent inſufficient men. But, as I hope, none of the ſacred Order ſhall in that Race which God hath ſet before them, be found to reſemble *Atalanta*, who was diverted from her Courſe by the three golden Apples of *Hippomanes*, (a fit Emblem of the Profits, Pleaſures and Glory of the World, which are a Snare to all, and ruine the greateſt part of the Sons of men.) So I ſhould wiſh, that none of them be ſo blind with natural Affection, as to bring a Reproach upon themſelves, and give Scandal to the Goſpel, by preferring unworthy Relatives in the Church. *Perit enim omne judicium* (ſaith *Seneca*) *cùm res tranſierit in affectum.* I cannot deny, but if indifferent Perſons (who have a Faculty of judging ſuch Matters,) do obſerve in thoſe, a competency of means adapted to the end of their Employment, ſo much Reſpect may be deferred to a natural Obligation, that *cæteris paribus*, they may be preferred: for there is a Poſſibility of erring when they conſult not with Fleſh and Blood; as is evident, in civil Matters, from *Antipater's* Miſtake, in preferring *Polyſpercon* to the Protectorſhip

ſhip of *Aridæus*, though his Son *Caſſander* was found by experience to be the fitter man: and that Greek Emperour who mixed the Meal of the Weſtern Chriſtians with Lime, when they went to recover the *Holy Land* from Infidels, was recommended to the Imperial Dignity, by his dying Father, before his elder Brother, meerly upon the account of that publick Spirit, and Sentiments of Juſtice, which the misjudging Father apprehended to be in him. But if the Tie of Nature be the A and Ω of his Recommendation, there being ſcarce any thing elſe to make the *æquilibrium*, (far leſs to preponderate the Scale;) but only ſome grains of homogeneal Blood; then let a Church-man remember, that in the Cauſe of God, a good *Levite* regards not his neareſt Relations, nor doth acknowledge his Brethren. And let them trace the Foot-ſteps of that Holy *Groſthead*, Biſhop of *Lincoln*, when one of his Relatives (who was but a ground-Labourer,) heard of *Groſthead's* Preferment, his groſs Ignorance and meanneſs of his former Employment, were no *Remora* to his vain Ambition, in deſiring to be a Labourer

in God's Vineyard; But that famous Prelate repelled him with this deserved *Sarcasm*, *Cousin* (said he) *If you want a Yoke of Oxen, I will cause buy them to you; if ye are destitute of Seed to sow your Ground, I will supply that also; or if your Plough be broken, I will give you a new one; But an Husbandman I found you, and an Husband man I leave you.*

Vid. Can. Apost. 30.

Item Synod. Neo-Cæsarienſ. Can. 2. *Concil. Arelatenſ.* 3. *Can* 1. *Concil. Toletan.* 4. *Can.* 19. *Concil. General.* 6. *Can.* 14, 15. *Concil. General.* 4. *Can.* 2. Where the Giver, the Receiver, the Mediator (even all that are found to have trucked in that sinful Affair of *Simony*) are condemned to great Censures. Yea *Can.* 3. *Concil. Bracarenſ.* 2. there is an *Anathema danti, & Anathema accipienti. Concil. Aurelianenſ.* 2. *Can.* 3, 4. *Concil. Avernenſ. Can.* 2. *Concil. Aurelianenſ.* 5. *Can.* 3. *Concil. Toletan.* 8. *Can.* 3. *Concil. Toletan.* 2. *Can.* 8, 9. *Concil. Bracarenſ.* 3. *Can.* 7. *Concil. Cabilonenſ. Can.* 16. ſic ſe habet *Nullus Epiſcopus, nec Presbyter, vel Abbas, ſeu Diaconus, per præmium ad ſacrum Ordinem accedat; ſi acceſſerit ipſo honore privetur. Concil. Toletan.*

Toletan. 6. *Can.* 4. the expreſs words thereof, being adopted by *Concil. General.* 6. *Can.* 22. are theſe; *Ob pecuniam promotos, ſive Epiſcopos, ſive Clericos, deponi jubemus.* & *Concil. Toletan.* 10. *Can.* 3. Where at great Length, Biſhops are prohibited to prefer unworthy Relations to Churches.

Vid. Hieronym. in Malach. ad cap. 1. *Cæcum animal offert qui ordinat indoctum loco docti, Magiſtrumque facit qui vix Diſcipulus eſſe poterat. Origin. Hom.* 6. *in Levitic.* & 22. *in l. Num. Auguſt. lib. De Catechizandis rudibus cap.* 9. *Ambroſ. de Dignitate Sacerdot. Cap.* 5. *Cum Ordinaretur Epiſcopus, quod dedit, aurum fuit; quod perdidit, Anima fuit: Cum alium ordinaret, quod accepit, pecunia fuit, quod dedit, Lepra fuit: gratiam cum Ordinareris non ſuſcepiſti, quia gratuitò eam non meruiſti. Idem, Lib* 4. *ad Cap.* 4. *Luc. Leon.* 1. *Epiſt.* 84. & 85. *ad Epiſcop. Afric. ubi invehitur adverſus Candidatos nimium juvenes. Greg.* 1. *in Evang. Tract. Hom.* 4. & *Lib.* 4. *Epiſt.* 55. *Vid. etiam Lib.* 5. *Epiſt. Ambroſ. in Oratione contra Auxentium.*

Non

Non pila quærunt ferrea,
Non arma, Chriſti milites.

Coelius, repugnare non novi: Sed Dolor, Fletus, Orationes, Lachrymæ, fuerunt mihi arma adverſus milites; talia enim ſunt munimenta Sacerdotis, aliter nec debeo, nec poſſum reſiſtere: fugere autem, & relinquere Eccleſiam, non ſoleo: ſervum Chriſti, non Cuſtodia corporalis, ſed Domini providentia, ſepire conſuevit. Here we have a clear Authority of a great and good man, condemning Defenſive Arms in Subjects, againſt their Prince, in any Caſe whatſoever. But the *Iambicks* which uſher in this Teſtimony, have been prefixed thereunto by another hand.

Article

Article IX.

Iſa. 30. 20. *Zech.* 11. 17. *Act.* 6. 2, 3 4. *Rom.* 12. 4, 5, 6, 7, & 8.

THIS *Article* may be termed the *Corolary* of the two former: as divers enſuing fall under that Denomination: For if the Superintendency of the Doctrine, Diſcipline, Worſhip and Government of the Church, (eſpecially of his own Dioceſs) ſhould be the Ἔργον of this Office, yea the *Center* and *Circumference* of the Epiſcopal Vocation, as may appear from the preceding *Propoſals*:) then we may pertinently inferr, That the Crime of *Non-Reſidency*, muſt be very odious in the Sight of God, and ſcandalous to the Church; unleſs very urgent Reaſons plead for a Diſpenſation for a ſhort time. What was ſaid of ſome Monks, by *Anthony* the Father of them, *Monachus in oppido, ut piſcis in aride*, may be applyed to all wandering *Levites*, who are found ſtraying in Cities where there is no *Cathedral*. The *Spaniſh* Biſhops in the Councel of *Trent*, argued well againſt

against *Non-Residency*; That it was contrary to the ancient Canons, and repugnant to that which was established *jure Divino*: yet they needed not have gone further for a *Topick* to prove the Point, than their own Natural Reason; It being a self-evident Principle, That when the End is commanded, all the Means are supposed to be enjoyned, without which it cannot possibly be obtained: Now this Spiritual Employment alone, being a burden too weighty for *Atlas* his Shoulders, (it being S. *Chrysostom*'s Judgment, that the *Burden of a Bishop was formidable, even to an Angel, to undergo*,) unless sufflaminated with the Divine aid; so that a Church-Governour would need *Argus's* Eyes, and *Briareus*'s Hands, to buoy up the Church from sinking; Therefore there can be no place left for the πάρεργον of *Non-Residency*.

And if any have the Forehead to say, that the most part of these Duties incumbent on a Bishop, may be performed *per Vicarium*; he must give me leave to apply the other part of that Maxim, *per Vicarium intrabit Regnum Cælorum*. Sure the ancient Church had no such Sentiments; For, when the Fathers of the Council of *Sardica* took notice, that some Bishops used to go to Court upon By-errands, and private Designs of their own, they ordained;

dained; That no Bishop should go to Court, unless either immediately Summoned by the Emperour's Letters; or that their Assistance were required, to help the oppressed, to right Widows and Orphans, and to rescue them from the unjust Grasps of Potent and Mercilesse Oppressours, or to seek Occasion to represent unto the Supream Magistrate the most pressing Grievances of Church and State, not suppressing the Oppressions of great Ones, whether without any Shadow of Law, or under some Pretext thereof; (*Summum jus* proving too often *Summa Injurias*) and finally, to preserve their Respective Cities from imminent Ruin; thus *Flavianus* the Patriarch resorted to *Constantinople*, to intercede with *Theodosius* the Great, in Behalf of his *Antiochians*, whose Extermination that exasperated Prince had designed; and who can blame S. *Leo* of *Rome*, for travelling many Miles, to divert that *Flagellum Dei* from being a Scourge to his City; who at last, (like to the high Priest *Jaddus*,) prevailed in his Sute?

Neither can we omit the usual Temptation to *Non-Residency*; which is; *Plurality* of *Benefices*: a Scandal condemned even by the Councel of *Trent*, for a Crime. Such Ingrossers would never have troubled *Rome*, as once a Scottish Bishop did, prompted by his Conscience, to be rid of a considerable part of his Charge and Revenues. But, as the Peace of Conscience, so this Heterogenial Conjunction, passeth my Natural Understanding: and I think, my shallow Capacity shall never reach it, How one man can be *Parson* in one Diocess, and *Bishop* in another; and

and yet have a ſimultaneous Sufficiency for both: *For who is ſufficient for one of theſe Things?*

And if it be ſaid, that they are not without a Precedent, being nothing elſe but Emulators of that infamous Biſhop of *Lincoln*, of whom it is written, That he had an Organical Church within himſelf, as having monopolized all the *Species* of Eccleſiaſtical Offices in his own Perſon, at one time; yet I would demand of theſe Monopoliſts, (for I ingenuouſly confeſs, that ſuch a *Davus* as I, would need an *Oëdipus* to unriddle this Myſtery.) If they can determine the proper Boundaries and Meaſures of the Subordination of that Excentrick Rectory to the Biſhop thereof; and whoſoever doth it intelligibly, *erit mihi magnus Apollo*, and much wiſer than that Monſter *Sphinx*, in my Eſteem. For under the Notion of a Preſbyter, he ought to be ſubordinate to his *Ordinary*, and ſhould reverence him as a Father; and yet (in the mean time) he may poſſibly claim (*jure Stationis*) the Place and Privileges of an elder Brother. But, ſeeing I have not ſo much Geometry as to determine theſe

theſe Marches, I ſhall only ſubjoyn this Sentiment of mine; That though many have good Reaſon to doubt how theſe ſcattered Flocks ſhall be competently fed by one who doth not pretend to *Bilocation*, yet I have not the leaſt Scruple imaginable to believe, that they have a Cordial Deſign to feed their own Families to the full, and not to live *precariouſly*. But I fear, that this *Tympany* in their Splenes, ſhall at laſt produce an *Atrophia* in the Myſtical Body; unleſs a more skillful hand than that of an *Empyrick*, do ſpeedily apply Chalybeat Potions to their *Hypochondria*.

Vid. Can. Apoſt. 14. & 37.

Item, *Concil. General.* 1. *Can.* 15, 16. *Concil. Sardicenſ. Can.* 8, 9, 10, 11, 14, 15, & 20. *Concil. General.* 2. *Can.* 2, 3. *Concil. General.* 4. *Can.* 5. (the *Canon* Law having adopted that; and the 10 *Canon* of that *Councel*, againſt *Plurality* of *Benefices*.) *Concil. Antioch. Can.* 3. & 11. *Concil Carthaginenſ.* 3. *Can.* 37. *Concil. Aurelianenſ.* 2. *Can.* 13. *Concil. Carthaginenſ.* 5. *Can.* 5. Cujus hæc ſunt formalia verba; *Placuit*,

Placuit, ut nemini ſit facultas, relictâ principali Cathedrâ, ad aliquam Eccleſiam in Diœceſi conſtitutam ſe conferre; vel in re propria, diutiùs quàm oportet, Conſtitutum, curam vel frequentationem propriæ Cathedræ negligere. But what would theſe *Fathers* have thought of thoſe Biſhops who reſide not at all within their own Dioceſſes, and ſee their *Cathedral* but once or twice a year at moſt? Their Puniſhment we find in the 80 *Canon* of the ſixth *General Councel*; *Si quis Epiſcopus, vel eorum qui in Clero cenſentur, vel Laicus, nullam graviorem habeat neceſſitatem, vel negotium difficile, ut à ſua Eccleſia abſit frequentiùs, ſed in Civitate agens, tribus diebus Dominicis unà non conveniat: ſi Clericus eſt, Deponatur; ſi Laicus, à Communione ſeparetur.*

Vid. Athanaſ. Apolog. ad Conſtantium Imp.

Vid. Chryſoſt. lib. 2. de Sacerdot. Proſp. Lib. 2. de Vita Contemplativa: Greg. 1. lib. 8. Epiſt. 11. Et Secund. Part. Cura Paſtor. Bernard. lib. 3. de Conſideratione, ad Eugenium.

Article

Article X.

Luk. 12. 14. *Joh.* 18. 36. 2 *Tim.* 2. 4. & 4. 10.

IF *Non-Reſidency* be a Crime in Eccleſiaſticks; their immerſing themſelves in Secular Affairs, muſt needs be a piacular Tranſgreſſion, and Scandal of the firſt Magnitude: For ſuch demonſtrate themſelves to be the genuine Iſſue of *Demas*, who firſt harkened to the Goſpel, and afterwards embraced this preſent World; but with this Difference, that *Demas* again devoted himſelf entirely to the Miniſterial Function; but theſe who leap out of their own Element, (as if they were *Animalia Amphibia*) declare by their *Polypragmaticks*, that they have a Complacency to live and die divided betwixt God and the World: and, for all the World, reſemble that infamous Pope *Boniface* the eighth, who the one day appeared in the Habit of a Prieſt, and the next, in that of a Secular Perſon: Yet with this Diſcrimination, that ſome have adventured to do ſo,

when it was no year of *Jubilee* to the Church.

It cannot be denied, but that it hath been alwayes reputed (even in *Pagan* times too) one of the Honourable *Elogiums* of an absolute Secular Prince, to be *Mixta persona cum Sacerdote*; He being *Custos utriusque Tabulæ*; and (as *Constantine* the Great said of himself) *Episcopus extra Ecclesiam*: But I did never read that it was accounted an *Encomium* of a Church-man, to be *Mixta persona cum Secularibus*: Sure, the Primitive Church judged not so, it being the great Care of these Times, to free Ecclesiasticks from what might be either Scandalous, or Burdensome to their Calling: Therefore, by their Address to the Great *Constantine*, they purchased that Decree in their favours; *That the Orthodox Clergy should be exempted from all Civil Offices, or whatsoever might hinder their attendance upon the Services of the Church.* His Son *Constantius* decreed; *That Bishops in many Cases should not be chargeable in the Secular Courts, but be tried in an Assembly of Bishops*: Which Privilege was extended by *Honorius* to all the Clergy, *That they should*

be tryed before their own Biſhops: and by another Conſtitution, *That, for the Veneration which is due to the Church, All Eccleſiaſtical Cauſes ſhould be decided with all poſſible ſpeed.* The Scope of all which laudable Conſtitutions was, to obviate the unneceſſary avocation of Church-men from their own peculiar Employment. But let thoſe Linſey-woolſey Medlers take example (before they be made ſuch Examples) from the Tragical end of that famous Chronologue, *Funcius*, who commanded this inſtructive *Epitaph* (compoſed by himſelf) to be engraven upon his Tomb;

Diſce, meo exemplo, mandato munere fungi:
Et fuge, ceu Peſtem, τλὼ πολυπεραγμοσύνλω.

Vid. Can. Apoſt. 7. & 80.

Item Concil. Chalcedonenſ. Can. 3. Concil. Carthaginenſ. 1. *Can. 6, 8, 9. Concil. Carthaginenſ. 3. Can.* 15. *Concil. Milevitan. Can.* 19. *Concil. Agathenſ. Can.* 7. The Reaſon which is generally given by theſe Ca-

nons, why Eccleſiaſticks ought not to immerſe themſelves in S cular Affairs, is that of the Apoſtle, *Nemo militans Deo, implicat ſe negotiis Sæcularibus.*

Vid. Hieronym. ad Nepotian. De vita Cler. Negotiatorem Clericum, quaſi quandam peſtem, fuge, &c. Cypr lib. 1. *Epiſt.* 9. *Auguſtin. in Lib. Quæſt. Vet. & Nov. Teſt. cap.* 127. *Opus imperf. in Matth.* (quod quidam tribuunt *Chryſoſtomo*) *Hom.* 38. *ad cap.* 21. *Matth.* All which Homily ſpeaks very pertinently to this purpoſe. *Caſſiod.* in *Pſ.* 70.

Article XI.

WE have not yet done with the excentrick *Orbs* and *Epicycles* of the Epiſcopal Function, which ſhould be carefully evited, as Diſtractions from their proper Employment, and no leſs dangerous than the *Syrenian* Rock. Therefore let me perſwade all Office-bearers in the Church, to be very ſhie in medling with State-matters, and to hate (*cane & angue pejus*) the abbetting of State-Factions; and let them be

be ashamed to be found Parasites to any: For all these Irregularities are abominable Stains in a Mitre; It being an Observation of a very ancient Date, that *Churchmen never made good Politicians*; (the fatal ends of many of them in *Britain*, being a sufficient Evidence thereof.) For, when Ecclesiasticks abandon Christian Simplicity, (which is the great Ornament of all the Disciples of *Holy Jesus*, but especially of Church-men:) and betake themselves to the infamous disingenuity of Pope *Alexander* the 6th, and that *Mali corti malum ovum, Cæsar Borgia*; (For, as *Guicciardin* reports, the Father never spake as he thought, and the Son never thought as he spake;) it is but just with God, (who is Truth it self, and abhors all deceitful men:) to cast them out of his Protection; and not only to cause them taste (even in this Life;) the bitter Fates of *Tantalus*, *Sisyphus*, *Tityus*, *Prometheus*, and the *Belides*; but also to permit them to dye the Death of Slaves, rather than of ingenuous Persons: because they have divested themselves of the proper Garb of the Sons of the Church, as a Pope said of a *French Bishop*, taken armed with a Cask and Corslet.

Yet this Dehortation is not so to be understood, as if it were absolutely unlawful for the Governours of the Church to be Assessors in any Secular Court: For, if a grand Case of Conscience be under debate there, or if the Interest of the Church be highly concerned, they may be lawfully present, if called thereunto; not only as the fittest Persons to resolve those Doubts (which must needs be granted by all, if it be supposed they have the due Qualifications of their Office; For, *Artifici in sua Arte credendum est*;) but also, in regard they are the *Representatives* of a considerable Body in the Nation. Yet (in the mean time) let them with all Modesty and Humility decline to intermeddle with Affairs that are purely Secular; in imitation of the *Ancients* their *Abstention*, and of that most Reverend Modern Prelate *L. Andrews*, the Pious and Learned Bishop of *Winchester*.

And when they are called by their Prince, to give their Advice in the Supreme Council of the Nation; let them not be meer *Pedarii Senatores*, or the insignificant *Echoes* of some leading Secular

cular Subject; but, with a Christian Freedom of Spirit, (as having Dependance upon none, save God, and his *Vice-gerent* upon Earth:) let them give their Judgments impartially, according to their Consciences; eying singly in all their Consultations and Suffrages, the Glory of God, and the Good both of Church and State.

But if it happen, (because of the Sins of the Land, that the *Prerogative* and *Privilege* seem to interfere; let them use their utmost Endeavours to find a *Temper*, that they may be alwayes found to be *Nuncii Pacis*, and not Bellows of Sedition, and Whirlwinds, agitating the contrary Tides of Faction, and sometimes tossed upon a *Scylla* or *Charybdis* by them: To which unstable Elements the *Gracians* resembled the Orators and People of *Athens*.

But if any of them desire to ride safe at Anchor, nigh to a calmer Shore; let them make it their chiefest Study, to become Favourites of the Court of Heaven, without any Affectation of being Darlings of the World, or special Favourites of any Court-Minion upon Earth: For if they be found to entertain no sublimer

mer Studies than these little Arts of Policy, they need not expect an *Euge bone serve*, from the *Lord Paramount* of the World, and but little Trust, in the end, from those Terrestrial Grandees whom now they pretend to adore. For, though the great *Minister* at the time, hath, by his admirable Abilities, served the Interests of Church and State, much better than all of them have done; yet he may be afraid of as ingrateful a Requital from some of them, as a very generous Person, in the like Circumstances, did meet with not long ago; though he had done very good Offices to this Church. For, alas! these old Aphorisms, *Semel malus, semper malus*; *& qui fallit in minimis, etiam in maximis*, are too frequently verified in this Age. And that prodigious Wit who now sits at the Helm, hath the more reason to apprehend that distastful Event, it having been his Fate heretofore, to find such unsuitable Returns from many who had experienced his real and great Favours in Abundance. The best Antidote against this unthankful Venom of these Vertiginous Creatures, is, the unparallel'd Constancy of his Prince's Favour, which (I hope) will not

not fail to buoy him up (in the midſt of all theſe fluctuating *Euripi*, and moſt violent Hurricanes, which have threatened, more than once, to tear all his Sails in pieces:) as long as the ſinking Example of the great *Deputy* of *Ireland* is recent in Memory.

And in fine, Let them all ſtudy ſuch an abſtractedneſs from the World, and an entire preciſion from Secular Affairs, that all may find reaſon to judge, that they are the Perſons who *uſe the World* (*as* the Apoſtle phraſeth it) *as if they uſed it not*; *becauſe the faſhion thereof paſſeth away*. Yet though any of them were at much Pains, to promove the Myſtical Eſpouſals of any Heretrix in this Land, with that *Lion of the Tribe of Judah*, it were a very commendable Procuration, as being a part of their Charge; But to go about with vehement clandeſtine Sollicitations, to make up a Match betwixt Secular Perſons, as if they had been employed Ambaſſadours to conclude the Treaty, and Marry them by Proxy, is ſo far from an Eccleſiaſtick's due Recollection, that it argues an intolerable Diſtraction; yea, ſo invidious and diſ-

disobliging, that it hath proved no small Temptation to many Persons of Quality, (known to be Lovers and Supporters of the *Order*:) to have fallen, by that excentrick Motion, into no small disgust therewith.

Vid. Concil. Toletan. 10. *Can.* 2. Which Ordains those of the Clergy, who are Seditious or Factious against Authority, to be immediately Degraded from all Dignity and Honour. *Concil. Carthaginens.* 4. *Can.* 56. Cujus hæc sunt formalia Verba; *Clericus qui Adulationi, & Proditionibus, vacare deprehenditur, ab Officio degradatur.* Vid etiam *Can.* 57, 58, 59, & 61. *ejusdem Concilii.*

As for the Testimonies of the Scriptures, and of the Fathers; Seeing these which are adduced to Homologate the *Article* immediately preceding this in hand, do serve very fitly for Confirmation of the same; I shall therefore, (for brevity sake) remit the Reader unto the perusal of them. But if any grudge for want of these, let them read *Epist. Clem. Rom. ad Corinth. Cypr. De Simplicitate Prælat.*

lat. vel de Unit. Eccleſ. and *Ambroſ. De Dignitate Sacerdot.* In which Excellent Treatiſes, they will find abundant Teſtimonies to this purpoſe.

Article XII.

Act. 1. 15, 16, 23. & 15. 6, 22, 23. & 22.18,20,*&c.* 1 *Pet.* 5.3. 3 *Joh.*9,10.

HAving mentioned in the fore-going Article, That Biſhops are the Repreſentatives of the Organical Church, it is a moſt Rational Conſequence, That in all the great Concerns thereof, they ought to conſult the Repreſented; otherwiſe let them not any more uſurp that Title: it being an approved Maxim of Law, *Quod omnes tangit, ab omnibus tractari debet*; and there is another, (whoſe Application I wiſh they deſerve not;) *Nemo fiat deterior, per quem melior factus non eſt.* This was aſſerted long ago by a moſt Ancient and Honourable Biſhop, St. *Ignatius, in Epiſt. ad Trall.* where he calls Preſbyters

byters, Σύμβουλοι, καὶ Συνέδριται τῦ Ἐπισκόπυ, Councellours and Assistants of the *Bishop*, and his *Synedrion*; making them parallel to the *Sanhedrim*, or Councel of Elders, that were joyned to *Moses* in his Government, to facilitate the Burden to him. But within the Sphere of their own Dioceses, I hope none of them will act any matter of Importance, without the Advice of the most Judicious and Conscientious of their Clergy.

I shall not take upon me to determine, Whether *Episcopatus* be *Ordo*, or *Gradus tantum*; or if Presbyters in the ancient Oecumenical Councels, had a Decisive Suffrage; sure I am, in some later ones they had: And in the most Ancient, we find Presbyters Subscribents to the Canons. And if it be alleged, that they were but Delegates of some absent Bishops; (for the *Chor-Episcopi* did unquestionably Subscribe for themselves:) yet it is as certain, that their Delegation could not make them Bishops. *Nam quod alicui suo nomine non licet, nec alieno licebit.* But they must needs be *Hospites* to all Antiquity who deny them,

even

even in General Councels, to have had a Conſultive Voice; ſeeing ſome Deacons (who could ſpeak good ſence, and underſtood the matter in Controverſie, *intus & in cute*:) were admitted to all their Deliberations. This is evident from the Inſtance of the Great *Athanaſius*, at the Firſt Council of *Nice*; who (as he teſtifies of himſelf) was then but a Deacon of the Church of *Alexandria*, and not the *Preſident* of the Council; (the Aſſertion whereof, was a great αὐτοψία in *J. Calvin*) yet permitted, not only to Debate, but alſo to Conſult; becauſe he underſtood the *Arrian* Hereſie as well as any of them all. And that they had a Deciſive Voice, (I mean Preſbyters, and many times Deacons alſo) in the Provincial Councels; we need no other Evidence, than the Inſpection of the Inſcriptions and Subſcriptions of theſe Synodical Acts and Canons.

Neither did any approved Biſhop of the Primitive Church erect a *Tribunal* within his own Precinct, from which, (*velut à Tripode*) he alone, *inconſulto Clero*, pronounced Oracular Reſponſes, and Fulmi-

minating Sentences, againſt any of the culpable Clergy, whoſe groſs Midemeanours deſerved the higheſt Cenſures of the Church: But this was done by a Judicial Concurrence of the Synodical Meeting, at leaſt of ſome ſelect Brethren delegated thereby to be the Biſhop's Aſſeſſors in that Act of Judicature. This is moſt evident, from the Reſolution of S. *Cyprian*; (and in ſo clear a matter we need not amaſs any more Inſtances.) who, being conſulted by ſome of his Clergy, what they ſhould do in the Caſe of the *Lapſed*; he anſwered; *That being now alone, he could ſay nothing to it; for that he had determined from his firſt Entry upon his Biſhoprick, not to adjudge any thing by his own private Order, without the Councel, and Conſent of the Clergy*: which in the preſent Caſe holds very well *à minori ad majus*. Yea it is one of the moſt trite Axioms of the Canon-Law; *Epiſcopus ſolus honorem poteſt deferre, ſed ſolus auferre non poteſt.*

Vid. Can. Apoſt. 38.

Item Concil. Carthaginenſ. 1. *Can.* 11. *Carthaginenſ.* 2. *Can.* 10. *Carthargineſ.* 4. *Can.*

Can. 22, & 23. The expreſs Words of the laſt Canon, are theſe: *Ut Epiſcopus Nullius cauſam audiat abſque præſentia Clericorum ſuorum; alioquin irrita erit Sententia Epiſcopi, niſi Clericorum præſentiâ confirmetur. Can.* etiam 28, & 29. *ejuſdem Concilii. Concil. Aurelianenſ.* 3. *Can.* 15. *Concil. Turonenſ.* 2. *Can.* 1. 6. *Concil. Hiſpalenſ.* 2. *Can.* 6. Cujus hæc ſunt formalia verba; *Comperimus quendam Presbyterum à Pontifice ſuo injuſtè olim dejectum, & innocentem exilio condemnatum.* (which Tragedy hath ſometimes been acted upon other Scenes than that of *Spain*) *Ideo Decrevimus,* (*juxta Priſcorum Decretum*) *Synodali ſententiâ; Ut nullus noſtrûm, ſine Concilii examine, dejicere quemlibet Presbyterum vel Diaconum audeat. Epiſcopus enim Sacerdotibus & Miniſtris ſolus honorem dare poteſt, auferre ſolus non poteſt; Tales enim usque ab uno damnari, nec, uno judicante, poterunt honoris ſui privilegiis exui: ſed præſentati Synodali judicio, quod Canon de illis præceperit, deſiniri.*

Vid. Greg. 1. *Lib.* 11. *Epiſt.* 49. *Si quid de quocunque Clerico ad aures tuas pervenerit, quod te juſtè poſſit offendere; faciſe non credas, ſed præſentibus Senioribus Eccleſiæ tuæ*

tuæ diligenter eſt veritas perſcrutanda: Et tunc ſi qualitas rei popoſcerit, Canonica Diſtrictio culpam feriat Delinquentis. This was the Advice of that great Biſhop of *Rome*, to one of his Suffragan Biſhops. And I wiſh it were well obſerved by all of that Order: If it were ſo, we ſhould not at any time hear of the Relegation of any Preſbyter, without a Judicial Eccleſiaſtical Proceſs firſt deduced againſt him. *Epiſt. Ignatii, ad Trall. Orig. lib. 3. Contra Celſ.* compares the Biſhop in the Church to the Ἄρχων τῆς πόλεως, and the Preſbytery to the Βυλὴτης πόλεως; as S. *Ignatius* before him, reſembled the Biſhop to the *Naſi* in the *Sanhedrim*, and the Preſbyters as the Common *Councel* of the Church to the Biſhop. *Vid. Cypr. Epiſt. 6. 10. 18, 24, 34. Hierom. ad cap. 3. Iſai. Nos habemus in Eccleſia Senatum noſtrum, Cœtum Presbyterorum. Ambroſ. in 1. Tim. c. 3. Hic enim Epiſcopus eſt, qui inter Presbyteros primus eſt. Idem, in Rom. 5.* (though it's more probable, that *Hilary* the *Roman* Deacon was Author of that *Commentary*, which is frequently cited by S. *Auguſtine* with great Applauſe.) *Nam apud omnes utique gentes, honorabi-*

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lis est Senellus; unde & Synagoga, & postea Ecclesia, Seniores habuit, sine quorum consilio nihil agebatur in Ecclesia. But if any desire to be fully cleared in the matter of Fact, let them read *Blondel* his *Apology*; where we find a Shoal of Instances for the *Assessorian* Dignity of Presbyters and Councels. I shall only point at two or three, which are obvious to any who have any acquaintance with Church-History. We shall begin with Pope *Victor*; and though his Spirit was too violent, (which peaceable *Irenæus* scrupled not to tell him;) yet he acted not any matter of moment without the Consent of his Clergy. So at *Antioch P. Samosatenus*, that Heretical Patriarch, was Deposed by a Synod, consisting of Bishops, Presbyters, and Deacons; and in their Names the Synodal Epistle was penned, and directed to the Catholick Church; and *Cornelius* at *Rome* declares, That all his Presbyters concurred with him in Condemning the Schismatick *Novatus*, though (as *Eusebius* informs us) he had sixty Bishops to be his Associates in that Synod. Neither can we pretermit that Excellent *Councel* of *Illiberis*, (whose

laudable Canons are yet very inſtructive to the Catholick Church :) in which there were but nineteen Biſhops, and twenty ſix Preſbyters: But that which is *inſtar omnium* in the firſt and beſt of General Councels, (I mean that at *Jeruſalem*) that the Preſbyters had a deciſive Voice with the Apoſtles, is evident to any who can read (without Prejudice) the Tenour of thoſe *Decrees*. I ſhall ſhut up this Point with the Judgment of a learned and moderate Epiſcopal man, who, in his *Irenicum*, ſpeaks to this Purpoſe; *The Top-gallant of Epiſcopacy cannot be ſo well managed for the right ſteering the Ship of the Church, as when it is joyned with the Under-ſails of a moderate Preſbytery.*

A Suc-

A Succinct Dissertation

Concerning the Chor-Episcopi,

(as they were termed in the Greek-Church.) or the Vicarii Episcoporum, *as they were named in the Western Church.*

WE have added this Paragraph *ex superabundanti*, to prove that some Presbyters were honoured *Jure Suffragii* in General Councels; It being granted by all, that the *Chor-Episcopi* did subscribe in their own names, even in those Oecumenical Assemblies: If we shall make it appear, that they were nothing else but Presbyters, invested with some more Power than ordinary; I hope the point is gained which we designed to prove. Now the same is evident from the 13th Canon of the *Council* of *Ancyra*, and the 13th of the Council of *Neo-Cæsarea*; as also the 10th of the Council of *Antioch*: In all which, the Privilege that is accounted most essential to the Episcopal Function, *viz.* The Power to Ordain Presbyters and Deacons (which *Jerom*

supposed to be the only formal Difference betwixt Bishops and Presbyters) is denied to the *Chor-Episcopi*. And though it may be objected; That the tenth *Canon* of the *Council* of *Antioch* (which is one of the *Provincials* that was adopted by the sixth *General Council*;) insinuates, that the *Chor-Episcopi* were consecrated as Bishops, by the *Imposition* of the Bishop's hands; yet, that seems either to be a sophisticated *Canon*, or that it was a *Ceremony* of particular Designation, like to that of the thirteenth of the *Acts*; For it is most certain, S. *Paul* was an Apostle long before that *Imposition* of *Hands*. Which Gloss upon the *Canon* appears to me to be most probable; because this Provincial was celebrated a little after that Famous *Council* of *Nice*; and it is most improbable, that they would have contradicted, so expressly, that great *Oecumenical*, in two Particulars; *viz.* The Ordination of a Bishop by one individual of that Order; and the making two Bishops in one Diocess: whereas that first General *Council* ordains, three Bishops, at least, to concur in the *Ordination* of a Bishop; and appoints but one Bishop in every Diocess: The Ignorance of which

which *Canon* was a matter of Regret to the great *Auguſtine*, *qui Valerio in Epiſcopatu Hipponenſi non ſucceſſit, ſed acceſſit.* On which account, although he deſign'd *Eradius* his own Succeſſor, yet he would not have him ordain'd in his own time: *erit (inquit) Presbyter ut eſt, quando Deus voluerit futurus Epiſcopus.* And though it may be preſumed, that *P. Damaſus* was not ignorant of that *Canon* of *Antioch*, (if there was truly any ſuch:) he living ſo nigh to the time of that *Councel*; yet, in his *Conſtitution*, whereby he endeavours to aboliſh the *Chor-Epiſcopi*, (which we find in *Decr. Gratian. p.* 1. *Diſt.* 68. *c. Chor-Epiſc.*) he calls them, meer and *ſingle Presbyters*; and that through Pride only they uſurped the Epiſcopal Office: and that by virtue of their Ordination they could not exerciſe any Epiſcopal Privilege, both the *Councel* of *Neo-Cæſarea*, and *Damaſus*, ground upon this Foundation, That *Presbyters ſucceed only to the* 70 *Diſciples, and not to the Apoſtles.* But ſuppoſe the Foundation on which they build to be a tottering *Baſis*, yet we may clearly read ſo much upon the *Frontiſpiece* of that Superſtructure, That they judged the *Chor-Epiſcopi* to be

nothing elſe but *Presbyters.* But as to the Succeſſion, the Learned *Spalatenſis* (a great Aſſerter of the Epiſcopal Privileges) judgeth aright, that both Biſhops and Presbyters are the Apoſtles Succeſſors *in poteſtate ordinaria*; but with this difference, that the former ſucceed *in plenitudinem poteſtatis*, the latter *in partem ſollicitudinis*; which in the caſe of the *Chor-Epiſcopi*, was a little amplified: that Reſtraint which the Eccleſiaſtical Law hath laid upon the intrinſecal Power of a Preſbyter being taken off. For an Eccleſiaſtick may be impowered *jure Sacerdotii*, to do many things *in actu primo*, even when the *exercitium actûs* is fitly bound up by the Canons of the Church, in order to the eviting of Schiſm, Scandal and Confuſion in the Houſe of God; which ought to be *Domus Ordinata.* And if that accurate Antiquary *Beveregius* had well conſidered this, he would not (I ſuppoſe) have ſo bitingly maintained, That the *Chor-Epiſcopi* could be nothing elſe but Biſhops.

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Article XIII.

Mat. 20. 26, 27, 28. 1 *Tim.* 5. 1, 2. 2 *Tim.* 2. 24,25. *Philem.* 8. 9.

HAVING but juſt now mentioned the Honour of the Clergy, I would next adviſe all the Governours of the Church to demean themſelves courteouſly and affably to all; their Chriſtian Gentileneſs and Condeſcendence being the fitteſt Machin to ſcrue out internal Reſpect from all Ranks of People. For nothing commends Church-men ſo much, as a Pious Modeſty: all Degrees of Perſons, but eſpecially theirs, being like Coins, or Medals; to which, howſoever Virtue give the Stamp and Impreſſion, Humility muſt give the Weight. Let not therefore any of them in their Travels towards the Northern Pole, uſe inſolent Boaſtings towards any Perſon of Honour; eſpecially in their own Habitations, which ought to be *Aſyla* to all. And let them not improve that ſtrange Logick any more, as to inferr, That ſome Gentlemen are bigot Fanaticks, becauſe they

earnestly entreated them to preach on the 29th of *May*, seeing they were upon the Place, and the Church was vacant: though they were not pleased to do it. Or, to conclude, that they called some other Bishops, *Cheats* & *Knaves*, because they wished, that all of them were as good and just as their own *Ordinary*. For, without all Peradventure one haughty expression of a proud Priest, hath a greater Tendency in it to proselyte a far greater number to Fanaticism, than twenty uttered by the humblest of them all, can bring over to Conformity.

And let all honest Ministers of the Gospel have a large share of those Acts of Humanity; (none of which deserve that Title, who afford not a due Respect to their Superiours, either in Church or State; he being most unworthy to command, who hath not first learned to obey.) nothing being more easie than a little Civility. And yet an obliging Deportment in reference to the Clergy, is a matter of great Importance for the good of the *Order*; For by cherishing all those, as Sons, and Brethren, who are well principled, and make Conscience of their Office, they insinuate themselves into the Hearts of those,

thoſe, who (next to the favour of God, and of their Prince,) are indeed the beſt Support of their Government; for (as the Excellent Hiſtorian hath ſaid) *Concordiâ res parvæ creſcunt; Diſcordiâ maximæ dilabuntur.* O! how lovingly (as there had been no diſparity at all) did *St. Ignatius*, *Polycarp*, *Irenæus*, *Cyprian*, the three *Aſian Gregories*, *Athanaſius*, *Baſil*, *Auguſtin*, and many other Lights of the Primitive Church, converſe with their reſpective Colleges of Preſbyters? Neither will I ever forget that excellent Atteſtation of the Pious and Eloquent Biſhop *Hall*, (deſervedly termed the *Engliſh Seneca*) who appealed to his own Clergy, If his Deportment amongſt them were not ſuch, as if he had been no more but a Preſbyter with them, or they all Biſhops with him.

Away then with that invidious expreſſion in reference to Preſbyters, *The Inferiour Clergy*, (though it is one of my *Eutticks*, That all the Governours of our Church were ſuperiour to all their Preſbyters, in that which is uſually termed *Clergy*:) But whether that Fantaſtick Phraſe ſavour more of Pride or Ignorance,

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it can hardly be determined. Sure I am, in the Primitive Church only Deacons and Sub-Deacons, with the rest of the Orders inferiour to them, were so accounted: As for Presbyters, they were called *Clerici Superioris loci.* And though some Popish *Schoolmen* have multiplyed the Sacred *Orders* into the number of *Nine*, yet the Generality of their *Theologues* and *Canonists*, reduce them to *Seven*, whereof *Sacerdotium* is the highest Order; Which Opinion indeed makes *Episcopatus* to be but *Gradus Sacerdotii*; and comprises *Cantores* under the *Lectores.* It is also the Judgment of some Moderns, That, after the *Chor-Episcopi* were exauctorated by the Primitive Church, as useless and burdensome; that Presbyters were termed, *Antistites in secundo Ordine*; which they collect from that *Iambick* of S. *Gregorie*, Ὁι τὰ δεύτερα. &c. *i. e. The venerable Senate of Presbyters, that preside over the People, and possess the second Throne.* Deacons were indeed prohibited by the ancient Canons, to sit down before Presbyters, without their Leave and Command: But as for the Demeanour of Bishops in reference to their Presbyters,

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it was a *Canon*, renewed more than once *Ne sedeat Episcopus stante Presbytero.*

Yea, more than so; There be some, not inconsiderable Antiquaries, who are so far from thrusting Presbyters below the Hatches, that they have elevated Deacons to the upper Deck of the Superiour Clergy; imagining, that only Sub-Deacons, and these Orders below them, are to be accounted the *Inferiour Clergy*, which they would collect from *Hierom.* on *Tit.* and *Aug. Epist.* 162. But, *non sic fuit ab initio*; if we consult the 6th Chapter of the *Acts of the Apostles*, where we may find, that they are not Ἱερώμενοι, but Ὑπηρέται, *viz. Mensarii, & Eleemosynarii.* (See *Can.* 16. *Concilii Sexti Generalis*, & *Can.* 4. *Concilii quarti Carthag.* and S. *Chrysostom's* Comment on the 6th of the *Acts.*) Yet it cannot be denied, but that in the latter Centuries of the Primitive Church, the Order of Deacons at *Rome*, (who were but *seven* in number, according to the Primitive Institution; and that of Presbyters very numerous;) began, not only to equal themselves, but also to look big upon the Presbyters; and the Arch-Deacon assumed the Title of *Cardinal Deacon:*

con: which Superciliousness, not only gave occasion to the framing of those Canons we have already hinted at, against them; but also to St. *Hierom*, a Presbyter, to take the Pen in his hand, that he might vindicate his own Order from the Contempt of their Inferiours, which he doth at length, *Epist.* 85. *ad Evagrium.* For let *Blondel* and *Salmasius* pretend what they please, this Renowned Father had no quarrel with the Order of *Episcopacy*; but was not a little irritated by the sawcy and arrogant behaviour of the Deacons: and that they might learn to know, and keep their distance; and that Presbyters might look down upon them, as the *Church-Nethinims*, he screws up the *Presbyteratus* as nigh to *Episcopacy* as possibly he can.

And, (if I were not afraid to be accounted an impertinent Digressor) it were easie to demonstrate from the Writings of this Father, that he acknowledged the Power of *Ordination*, *Jurisdiction*, and *Confirmation*, to belong most properly to Bishops. And, even in his *Comment* on *Titus* (on which *Blondel* layes the greatest stress;) he hath

hath this differencing Expression, *In quo differt Episcopus à Presbytero, exceptâ Ordinatione?* Now, as *Exceptio firmat Regulam in non exceptis*, so the Exception is presumed as true as the Rule. And his, *ad evitanda Schismata &c.* is by the greatest Antiquaries looked upon (and not without good reason) as such an Accident that did emerge in the Apostles days. And how can it be conceived, that a man of *Hierom*'s Temper, who was indeed very Pious and Learned, but withal had much keenness in his Spirit, (neither did his great Adversary *Ruffinus* belye him in this Character, *ut erat in quod intenderat vehemens*:) that he would have taken it in good part, that *Augustine* should call himself, *Major Hieronymo quâ Episcopus*, if he had not believ'd the truth thereof? *Credat Judæus Apella, non ego:* Not to mention his writing always respectfully to Pope *Damasus*, as his Superiour in the Church. So that one of the fifteen passages usually cited out of St. *Hierom*'s Works, to prove the Superiority of Bishops over Presbyters; and that is, his *Dial. adv. Luciferian.* doth preponderate more

more with me, than *Spalatensis lib.* 2. *c.* 3. who saith, That *Hierom*'s Prejudice against Bishops cannot be excused; Neither can I deny, but that he was much irritated by the insolent Pride of *John*, Patriarch of *Hierusalem*. I shall only take notice of that, which indeed I account a Punctilio not worth the noticing, though the Enemies of this Sacred Order we are pleading for, lay no little weight upon it, therefore I shall speak a little unto it: and that is, *Hierom* his asserting, that in the Infancy of the Christian Church, there was an Identity of Names; and that *Episcopus* and *Presbyter* signified one and the self same thing. *For Answer.* I never judg'd it a real Controversie which is managed about Names; *He must be drenched very deep in the dregs of Malice*, (saith *Tertullian*) *who raiseth deadly Quarrels about Words or Names, if there be no real Controversie about Things.* Therefore I shall readily grant unto them that Bishops of old were called *Presbyters*, or *Elders*; and shall go a greater Length too, than *Ambrose* in his *Comment* on the *Ephesians*, (if it be his) who tells us; that *Omnis Episcopus est Presbyter; sed non omnis*

nit Presbyter eſt Epiſcopus; For I verily believe, that in the Infancy of the Goſpel, Preſbyters were alſo termed *Biſhops* or *Overſeers*; and that the Appropriation of thoſe Names to the different Orders, or Degrees of the ſame Order, was not made till a little after. Yet I joyn not Iſſue with theſe, who cite the 20th Chapter of the *Acts*, verſe 28. to this purpoſe: They who are for the *Genevian Platform*, will have thoſe *Elders* to be nothing elſe but Preſbyters, and they hug this Text as their *Palladium*; becauſe (as they fondly imagine) it affords them an *Achillaum Argumentum* againſt *Epiſcopacy*; for here (ſay they) the very Name and Office is confounded with that of *Presbyter*; *Overſeer* in the Original being Ἐπίσκοπος. But I muſt take the boldneſs to ſay, that I lay more ſtreſs upon the ſole Teſtimony of *Irenæus*, than on all the *Commentaries* which have been written on this Text, ſince the year 1638, to 1660, or ſince 1536. (when *Calvin* ſettled at *Geneva*) till this preſent year of God: For that Ancient and peaceable Father, (who carried *Peace* in his Breaſt, as well as in his Name; living within 180 years of the Birth

Birth of Chriſt; He was the Diſciple of *Polycarp*, who was brought up at the feet of S. *John* the Apoſtle, and converſed with many Apoſtolick men, and had an eaſie Tradition of the ſence of this place: This *Irenæus*, in his five Books againſt *Hereſies*, (eſpecially the *Valentinian Gnoſticks*) expreſly tells us, *lib.* 1. *c.* 14. that theſe *Elders* were Biſhops of *Aſia*, He of *Epheſus* being their Metropolitan, or Arch-biſhop. And leſt any ſhould imagine, that it would have been a tedious Work and Attendance, for the Apoſtle to call for all the Biſhops of *Aſia*, we muſt ſuppoſe it was not of ſuch a Latitude, as the then Third, and now Fourth Part of the Terraqueal Globe, at leaſt, of the known World; Nor the Dimenſion of all *Aſia* the *Leſſer*, called *Anatolia* by the *Greeks*, (as being *Eaſt* from them;) and now *Natolia* by the *Turks*; Neither was it the *Roman Aſia* in its greateſt Latitude, which comprehended the great Kingdom of *Pergamus*, *viz. Ionia*, *Æolis*, *Lydia*, *Caria*, with the two *Myſia's* and *Phrygia's*. The *Proconſular Aſia* was yet leſs; for it comprehended only *Ionia* and *Æolis*, with the Iſlands of the *Ægæan* Sea, and about the *Helleſpont*:

But

But *Asia proprie dicta*, (of which the Apostle and *Irenæus* speak,) was least of all; for it had no more in it but *Ionia* and *Æolis*, as *Hierom* testifies: and *Erasmus* is of the same opinion, that *Asia* in the *Acts* imports only that Country where *Ephesus* stood, that is, *Ionia*. Now, though *Asia* the *Lesser*, (as it is distinguished from the *Greater*) consisted of many other Provinces, over and above what we have expressed; viz. *Bithynia*, *Paphlagonia*, *Galatia*, *Cappadocia*, *Pontus*, *Armenia* the *Lesser*, *Lycaonia*, *Pisidia*, *Isauria*, *Cilicia*, and *Lycia*; yet all of them amount not nigh to the Dimension of the Famous Kingdom of *France*. And though *Ionia* was very Fertile, and consequently Populous; yet the Dimension thereof being but small, it was easie for St. *Paul*, staying at *Miletus*, a little City on the Coast of *Ionia*, not far from *Ephesus*, (and St. *Hierom* saith truly, within ten Furlongs of the Ostiary of that famous River *Meander*) to call for all the Bishops of that Province to come unto him. We have insisted the longer upon this Historico-Geographical Digression, to demonstrate to the World, that *Presbyterians* make

much adoe about nothing, and build their largest Hopes on a sandy Foundation.

But let us grant to them, (which I know *D. Hammond*, and they that follow him, will not yield;) that the Apostle, in his Epistles to *Timothy* and *Titus*, useth these Names promiscuously; what have they gain'd thereby? Were Bishops of old called *Elders*? So were the Apostles in Scripture sometimes termed Πρεσβύτεροι, and sometimes Διάκονοι; yet no man in his right Wits, but will grant, that they had a Superiority over Presbyters and Deacons. Use is certainly the best master of Words; For *Nomina* being *ex institute*, that which is applyed to signifie such a Notion of the Mind, may (by common Consent) import a contrary Conception: as is well observed by that glorious and learned Martyr King *Charles* the first, in his Dispute at *Newport*, in the *Isle* of *Wight*; where that Royal Champion (like another *Athanasius*, fighting against the World:) tells those Presbyterian Ministers, That he is not much concerned, whether they call *Episcopatus Ordo*, or *Gradus*; or what Name they give it; provided they acknowlege the Superiority

nity of thoſe Church-Officers, over Presbyters and Deacons. This was formerly inſinuated by that great and good Prince, in his Diſputation with *M. Henderſon* at *New-caſtle*, whom he routed both Horſe and Foot, and ſent home that *Apoſtle of the Covenant*, a Royal Proſelyte. For this great *Athleta* (like to the invincible *Hercules* in all his *Labours*:) was, in all the Diſputes that he managed with his unparallel'd Pen, more than Conqueror, through *Him* that loved him. Yea *Salmatius* and *Blondel* (the two great Champions of *Presbytery*) are conſtrain'd to grant a Difference, at leaſt in the ſecond Century, betwixt Preſbyters and Biſhops. And if *Blondel* from the year 146, (which he makes the *Epocha* of that Nominal Impropriation;) had made a Retrogadation to CXI, he would have found S. *Ignatius*, in his *Epiſtles*, which are accounted Genuine, clearly and frequently diſtinguiſhing betwixt Biſhops, Preſbyters, and Deacons; (and that in no leſs than 35 ſeveral Teſtimonies, which we have no leiſure to cite.) I ſay, accounted Genuine, for theſe are now ſo fully vindicated by *J. Voſſius*, *Uſher*, *Hammond*,

mond, and D. *Pearceſon*; that all the Gratings of *Salmaſius*, *Blondel*, *Capellus*, and *D. Owen*, will never file off the leaſt *Atom* from their Solidity.

I hope all they of the Epiſcopal Order, and Way, will pardon this Digreſſion; I ſhall therefore only deprecate for the Tedioufneſs thereof, if theſe inſignificant *Lines* chance to fall into the hands of others; all my Deſign being to ſpeak a Word for Truth, and to give an evidence to the World, that I am no bigot Preſbyterian. But we have not yet done with this *Article*; For there is ſomething yet *quod cadit in Conſequentiam.*

Let not therefore the Governours of our Church be inacceſſible to any of their Preſbyters, nor ſuffer them to dance Attendance at their Gates, as if they were the poor Yeomen of their Guard: *Clemens Rom.* in his excellent *Epiſtle*, deſcribes the Lord Jeſus to this Purpoſe; (whom all Church-men ought to imitate) *Dominus noſter J. Chriſtus* (*Sceptrum magnificentiæ*) *non venit in jactantia Superbiæ & arrogantiæ, quamvis potuerit, ſed in humilitate.* For I would have them to remember, That it is not Nature, but only

ly the Providence of God, that hath made the Difference betwixt them; and, it's poſſible, rather the Grace of their Prince than any Merit of their own, which hath dignified them with ſuch a Title: And if the ſame be ſubſtracted, their *Creſt* would inſtantly fall down to the *Point baſe of the Shield.* And when Preſbyters come where Biſhops are, let them enjoy a ſerene Countenance, without any ſupercilious Command to *keep their Diſtance*, or (according to the new coyn'd Phraſe) *Know your Meaſures.* But I wiſh they conſider, and practiſe that ſober Meaſure, which an Heathen Poet preſcribes unto all Muſhroms of a Night's growth, *Fortunam reverenter habe, quicunque repente, Dives ab exili. &c.* For good Words never hurt the Mouth, nor excoriate the Tongue.

And when any Preſbyter (who is ſufficiently known to have been conſtantly of ſound Principles, and Practice conform:) ſhall, with all due reſpect, Repreſent ſome σφάλματα of the Eccleſiaſtical Government; (For, I believe, they think not themſelves, we are living *in Platonis*

Republica, sed in Fæce Romuli:) to which Regret he is prompted by his Loyalty to Church and State; let him not be spurn'd away, as presumptuous and Impertinent, to tender an Admonition (be it never so Brotherly and humble,) to one that is (forsooth) so much his Superiour: as if the ingenuous Presbyter had committed a Solœcism greater than that of *Phormio*, who presum'd to teach the Great *Hannibal*, the Stratagems of War. But I pray them to remember, That *Humanum est lubi; & aliquando bonus dormitat Homerus*, and hath need to be awaken'd to survey his Charge: and that an *Oliter* may sometimes suggest *verba opportuna*. Sure I am, *Alexander* the Great gave that Testimony to *Abdolominus*, a poor Gardiner, (though of the Blood-Royal of *Sidon*;) That he spake better sence in point of Morality, than ever he heard from any of his greatest Captains: Yea, *Antiochus* the Great declared solemnly, That he had learned more concerning Truths (as to the Interest of his Government) from a poor Countrey Peasant, in one Night's Conference with him, than he had done from all his Courtiers heretofore. For if such

Presby-

Preſbyters be diſcountenanced, and their Company ſlighted; that Diſreſpect put upon them will give occaſion unto many to imagine, that ſome Biſhops conceive an internal Horrour at the firſt view of thoſe who have been conſtantly Loyal; (as if a ravenous Wolf had ſuddenly appeared unto them, or that *Perſeus* had accoſted ed them with *Gorgon's* Head upon his Shield;) becauſe in the glaſs of their ſtraightneſs, they behold their own Obliquities; *Rectum* (being) *Index ſui & obliqui.*

But ſeeing good words (when they are given very liberally) are but empty Complements, without good Deeds; (for that Character of the Echo may be applied to many Promiſes and Oaths, now-a-dayes; *Vox eſt, prætereaque nihil.*) It is alſo one of my *Endlicks*, That the Fathers of the Church eſpouſe the juſt Intereſt of their Sons, to the utmoſt of their endeavours: and, that if a Miniſter of the Goſpel have any Buſineſs before a Secular Court, the Biſhops would be pleaſed to aſſiſt him in his innocent purſuit or Defence, according to the Sphere of their Activity: For, whither ſhall a Son flee

for Protection, if his own Father abandon him? But if they shall meet with more humanity, and readiness to dispatch their affair, from those Members of the Court who are not in Orders; (as the Great Officer of State for the present, is highly applauded by all the Clergy, for his Affability and Favour in their Addresses to him for Justice;) some will be apt to conclude, that these Fathers are only so termed Equivocally, and deserve rather to be called Step-fathers; as being too like unto *Saturn*, of whom the Poets feigned, that he devoured his own Children. But,

Arbor honoretur, cujus nos umbra tuetur.

And what greater evidence can be desired of any Allegorical *Lycaon*, a *Busiris*, a *Polyphemus*, a *Diomedes*, or the Inhabitants of *Taurica Chersonesus*, than this *Hypothesis*? Let us suppose it the great Endeavour of some, to undermine and blow up, by base Calumnies, and false Suggestions, (as if they carried *Faux's* dark Lanthorn in their Tongues,) the Reputation of some of their

their Brethren; they having no other provocation to that Diabolical Office, except their Envy of a litle favourable Aſpect, and good opinion which ſome Great Perſons have conceived of them; they being hugely concern'd to ſtudy a Monopoly of thoſe Grandees, leſt at any time they give an ear to any true Suggeſtion againſt themſelves; or that any aſcend an empty Chair, who are not their Creatures, or of their own ſwarthy Complexion; Truth it ſelf having told us, *Qui malè facit, odit Lucem.* But the beſt Countermine I know to the Fears and Jealouſies of thoſe men, the moſt forcible Antidote againſt their *Cordolium*, is, to undeceive them by this Aſſurance, (which every honeſt man is ready to give them:) that they would deem it the greateſt unhappineſs in the World, to be conſtrain'd to draw in the ſame yoke with thoſe that have caſt off the yoke of *Holy Jeſus*; or to be of the ſame Order with thoſe who are guilty of ſo many Diſorders. Which voluntary Engagement may afford them more ſecurity againſt their Imaginary Fears, than if the Object of their Dread did affect the ſtupidity of *Junius Brutus*,

Brutus, whose counterfeited Folly paved the way to the first Consulship of *Rome*. And let us suppose these Obloquies to be as successful as *Malice* it self could wish; (it being a very old Maxim in the School of Envy, *Calumniare audaciter, aliquid adhærebit*; and, as one said truly, concerning that accursed Combination, call'd the *Covenant*, *That Lyes were the Life of their Cause*;) yet these traduced Brethren have, not only the gracious Promises of the Gospel to support them, with that blessed Spirit who did Dictate those Holy Lines, but also the consideration of that of St. *Augustine*, *Quisquis detraxit Famæ meæ, addit Mercedi meæ*: Yea, a serious Reflection upon that of an Heathen man, cannot but somewhat solace them; *Seneca* having said, *Mala opinio benè parta, delectat*; The Brazen-wall of a good Conscience within, being a sufficient Fence, and Cordial too, against the malicious Batteries from without, which the Infinite *Wisdom* usually makes to end in a *Brutum Fulmen*, because these uncharitable Arietations proceed mostly from Persons of Brutish affections.

But,

But, let us subjoyn this last *Hypothesis*, That some of these Sons of *Belial* (as if they had sucked the Breasts of *Hyrcanian* Tygers, and had petrified Bowels;) were as implacable in their Malice, as those cruel *Roman* Emperours; (one of which Monsters of Nature said, *Non adhuc tecum redii in gratiam*; another *ita ferii, ut se mori sentiat*; a third wished, *That all they whom he hated, had but one neck, that with one blow he might cut it off*; And a fourth said concerning the Antobiosm of his own Brother, *sit Deus, modo ne sit vivus.*) Yet I would have these suffering Brethren seriously to consider, that *the Servant is not greater than his Lord*: and, seeing *Innocency* it self was persecuted from the Womb to the Tomb, and from the Cradle to the Grave, both with the Scourge of Hands and Tongues, they, who are almost infinitely guilty before God, ought not to take it in ill part, (far less to be overcome with despondency of mind) when they trace the Footsteps of their Lord and Master; for not only the Patriarchs and Prophets of old, with the Apostles of our Great Master, but also many other eminent *Lights* of the Primitive

tive Church, have run the same Fate (so that they are not singular in this rugged way) such as, *Narcissus of Hierusalem, Eustathius of Antioch, Athanasius of Alexandria, Gregorie Nazianzen, S. Basil of Cappadocia,* and S. *Chrysostom of Constantinople*; Most of which were persecuted by the Instigation of Churchmen, because they endeavoured to rectifie those Errors, and to redress those Abuses, which had sullied the very Altar of God; That Aphorism, *Corruptio optimi est pessima*, being not only a Physical Observation, but too often verified of Morals also. And these suffering Brethren have good reason chearfully to undergoe the Fate of *Aristides*, even to suffer the *Ostracism*, because they are too vertuous; Though I confess, let them be as innocent as was once the man without the Navel, they will be look'd upon as Criminal, if they do not homologate all that some men say, or do.

Vid. Concil. General. 1. *Can.* 14. *Concil. Carthaginens.* 4. *Can.* 34. *Ut Episcopus in quolibet loco sedens, stare Presbyterum non patiatur. Can.* 35. *Ut Episcopus in Ecclesia, in Consessu Presbyterorum, sub-*

ſublimior ſedeat; intra domum verò, Collegam ſe Presbyterorum eſſe cognoſcat. Can. 37. *Diaconus ita ſe Presbyteri, ut Epiſcopi miniſtrum eſſe cognoſcat. Can.* 39. *Diaconus quolibet loco, jubente Presbytero, ſedeat. Can.* 40. *Ut Diaconus in Conventu Presbyterorum, interrogatus loquatur. Concil. Arelat.* 1. *Can.* 18. *Arelat.* 2. *Can.* 15. *Concil. Laodic. Can.* 20. *Synod. Quini-Sext. Can.* 7. *Concil. Bracar.* 2. *Can.* 2. (a part whereof hath theſe words) *ſimiliter & Parochiales Clerici, ſervili timore, in aliquibus operibus, Epiſcopis ſervire non cogantur; quia ſcriptum eſt*, Neque ut dominantes in Clero.

Vid. Hieronym. Epiſt. 2. *ad Nepotian.* where he ſayes, *Sta ſubjectus Pontifici tuo, & quaſi Animæ Parentem ſuſcipe*: (which Counſel favours very little of Fanaticiſm) *ſe Sacerdotes, non Dominos, eſſe noverint; Honorent Clericos, quaſi Clericos; ut & ipſis à Clericis, quaſi Epiſcopis, honor deferatur: ſcitum eſt illud Oratoris Domitii, Cur ego te (inquit) habeam ut Principem, cum tu me non habeas ut Senatorem? Auguſtin. Epiſt.* 48. *Non omnis qui parcit amicus eſt, nec omnis qui verberat inimicus,*

micus. &c. Ambroſ. Serm. 14. *Leon.* 1. *Epiſt.* 82. *Greg.* 1. *De Cura Paſt. par.* 3. *Admonendi ſunt Subditi, ne plus quàm expedit ſint ſubjecti: ne cum ſtudent, plus quàm neceſſe eſt, hominibus ſubjici, compellantur Vitia eorum venerari.*

Article XIV.

Pſal. 95. 6. *Mat.* 18. 20. *Rom.* 15. 6, & 16, 17. 1 *Cor.* 1. 10. & 5. 8. & 6. 20. & 11. 2, 4, 7, 22, 34. & 14. 33, 40. *Col.* 2. 5. *Tit.* 1. 5. *Heb.* 10. 25.

SEING we have ſo frequently mentioned the ancient Canons of the Church; (it being as indecent, if not as dangerous, for a Church to be without Canons, as for a State to be without Edicts; theſe ſerving not only as a Directory to the reciprocal Duties of Biſhops, Preſbyters, and People, but being alſo Boundaries to all.) I wiſh we had ſome thing that looked like them, and ſerved in Lieu of them, till they be impoſed by Authority. For the *Tender* of the Canonical Oath unto the *Candidates* of that

that Sacred Function doth neceſſarily preſuppoſe ſome Canons according to which their Obedience ſhould be ſquared; and by which alſo the Injunctions of their Superiours ought to be regulated. For I hope none of them are ſo ſimple, as to imagine, that this Oath doth imply an abſolute implicit Obedience unto the *Beneplacita* of Eccleſiaſtick Governours, as if

Sic volo, ſic jubeo, ſtat pro ratione Voluntas,

were the adequate Law of our Church. The *Angelical Doctor* hath better defin'd it, who tells us, that (to ſpeak properly) *Lex, eſt Sententia præcipiens honeſta, &c.* and that it muſt be enacted with the general Conſent of the Clergy, otherwiſe it cannot be a binding Law to the Church: and if thoſe Qualifications be wanting, though that Precept may be termed *An Eccleſiaſtical Law*; yet it is not truly ſuch, but *Violentia*: Yea, more than ſo; as the Swearing of a Souldier to the Colours of his General, doth not only import, that he knows them from the Standard

Standard of the Common Enemy; but also, that this *Sacramentum Militare* is with a due Subordination unto him who gave that General his Commission; (unless any have a mind to imitate the Treachery of that famous *Wolfsein*, of whom it is reported by some, that, before his fatal Retreat to *Egra*, he took an independent Oath of the Imperial Army.) For the Precepts of the Superiour must not interfere with the Commands of the Supreme; which, if they be found to do, they ought not to be obeyed. And if it be concluded, that this Canonical Oath in the privation of Canons, is but a meer *Non-ens*; Certainly these Fanatical Preachers are most obliged to some Bishops, who have permitted them still to Officiate in this Church, and yet were never so impertinent as to require from them any Subscription to this Chimerical Fiction. Therefore, I would humbly entreat the Reverend Fathers of our Church to meet privately amongst themselves (accompanied with one or two of their respective Presbyters, whom they judge most Judicious, and known to be of unquestionable Principles;) and let them unanimously

mously resolve upon an Uniformity of *Doctrine*, *Worship*, *Discipline*, and *Government*, to be practised in this Church. It is certainly a matter of Lamentation, that our National Church should resemble *America*, in its first Discovery: for (as *Peter Martyr*, and *Joseph Acosta* report,) a good Horseman, in one Summer's day's Travel, might meet with variety of Languages, Habits, and Religion, amongst that Barbarous People. Sure I am, (not to speak of *Confirmation*, which is already pressed;) they might easily introduce a Platform of Administrating the Blessed Sacraments of the Gospel; For when one varies from the precise words of the Institution, (which is but too frequently done;) he shall hardly perswade me, that he hath Consecrated those Holy Symbols or Elements, (as they are usually termed) at that time; the words of the Divine Institution being the Essential Form of a Sacrament. And let not the *Lord's Prayer* be any more neglected in the Consecration of the Eucharist, which (as St. *Cyprian* testifies) was the constant *Epiphonema* of that Solemn Benediction, in all the Churches of Christ, in his time:

The same is also attested by St. *Hilary*, and St. *Augustin*. As for the Gesture at the Holy Table, I humbly suppose, *Standing* will be found the best Expedient to introduce Uniformity into this Church; not only because it staves off the scrupulous Fears of an *Arto-latria*, but also in regard we find direct Evidence for the Practice thereof in the Primitive Church. I shall only produce one Private, and another Publick Authority for it, though many more might be adduc'd to this purpose. *Dionysius Alexandrinus* (who lived about the middle of the third Century, and Wrote *Anno Dom.* 260.) testifies, in a Letter to Pope *Xystus*, That it was the Custom of the Church in his time, to stand at the Lord's Table. As for the Publick Authority; The 20th Canon of the Great and First General Council at *Nice* is sufficient, where we find *Kneeling* on the Lord's Day, and on the day of *Pentecost*, expresly prohibited, and the practice of *Standing* at their Devotions, explicitly enjoyn'd: And that because the Lord's Day is the ordinary Christian Festival, and the whole time of *Pentecost* (which comprehends the fifty dayes betwixt

twixt Easter and Whitsunday inclusively:) the constant Festivity of the Church. *Tertullian* and *Epiphanius*, looking upon it, as an Apostolical universal Tradition, not to kneel all that time. Whence we may infer, That if some men speak *Consequenter ad Principia*; (one whereof is, That this Blessed Sacrament is the most solemn part of Christian Devotion:) they must either grant, that the Eucharist was received on those dayes in a standing Posture; or that the People of God did not at all communicate at these times, which were a very absurd Notion; seeing they are acknowledged by all, (who are not wildly Fanatick) to be the fittest Seasons for the Participation of that great Mystery; whereas that of Kneeling is but consequentially inferr'd, because the *Fathers* usually term the Holy Eucharist, *The most sublime, the most solemn, and most useful part of Christian Devotion*; and that it is, *Tremendum & adorabile Mysterium*: though, under Favour, we must expound it (and so the Context usually imports:) of internal Adoration: unless we intend to joyn Issue with the Popish Idolatry. As for that irreverent and lazy Posture

of *Sitting*, we find neither direct nor indirect Testimony for it: Those Canons which command Standing every Lord's Day, do consequently exclude Sitting, if we look upon that Solemn Action as an Act of Devotion: and *Optatus* hath told us, *Lib.* 4. *That the People may not sit in the Church*; and *Tertullian* gives the reason, *Lib. de Oratione, cap.* 12. *That it was an Heathen Custom, and therefore ought to be reprehended.* Let all those who plead so much for that irreverent and lazy Posture, remember, that they comply in their Gesture, not only with these detestable *Arrian* Hereticks, (who design'd thereby to vilifie the Son of God:) but also with those who are worse, the damnable *Socinians*; as is evident from *Socinus* his *Tract. De Cœna Domini.* And I wish all Sober Christians would seriously advert to this; That it is not a Corporal Repast, but a Spiritual Refreshment they are call'd unto, when they come to that Holy Table: and let the consideration of the Great King who invites them, and of the unparallel'd Mystery they are to receive, (the Feast-Maker being the Feast it self;) perswade all Christians to present themselves at this

this Gospel-Altar with much more reverence than they are obliged to practise at an ordinary Banquet, or a Penny-Bridale.

Yet, Let not any imagine, that we intend by these *Lines*, to reflect upon some Canons of our Church; Truly I had no such Design; but on the contrary, do regret that these *Articles* are fallen too much in desuetude: But it is a Principle of Love to Uniformity, that did prompt me to tender this Overture (yet with all due submission) to the Governours of our Church; It being a most desireable thing to see all those who desire to fear God's Name, blessed with one mind, one heart, and one way. As for mine own judgment, I can easily subscribe to those words of R. Mr. *Baxter*; *If it be lawful to take a Pardon from the King upon our knees, I know not what can make it unlawful to take a sealed Pardon from Christ and his Ambassadours, upon our knees.*

Likewise, a set Form of *Excommunication* to be used by all; whether it be the Lesser, call'd properly *Abstentio ab Eucharistia*; (the practice of the Primitive Church, which was so copious in this matter, being too much neglected in this Age;)

or the greater *Anathema*; with their respective Relaxations, may be easily resolved upon; with a form of Ecclesiastick Testificates, in Conformity to the *Literæ formatæ* of the Ancients.

And let all Bishops, wherever they are, (if they be in health) preach on the Anniversaries of the *Nativity*, *Passion*, and *Resurrection* of our Blessed Lord, and on the Anniversary of the *Descent* of the holy Ghost; as also, on that of the Nativity and Restauration of our gracious Sovereign upon Earth. And let it be recommended to all their Presbyters to do so; as also to celebrate the Holy Communion on Easter and Pentecost, at least on every Easter-day, which (as hath been said already) is *Caput institutionis* of the Christian Sabbath; for though these things be not authoritatively enjoyn'd; yet the Governours of the Church may easily thereby find the Pulse of their Clergy; and by this *Tessera* Discover, if there remain as yet any amongst them, who are fermented with some of that soure leaven of Presbytery. It were no difficult Province (if I did not study Brevity;) to answer all the Paralogisms,

and

and moſt fooliſh Cavils of the Fanaticks, againſt theſe Feſtivals of the Church: But I ſhall remit them for their Doom to S. *Auguſtine*, who makes it a Character of a true Son of the Church, to ſolemnize the Feſtivals thereof. *Serm.* 253. *De Temp.* (in which number he places that of the *Nativity* in the Front:) and to *Epiphanius*, who in his 75th *Hereſie*, tells us, That *Aërius* was condemned as an Heretick, as for other things, ſo for oppoſing and condemning the Feſtivals of the Church. But the ingenuous Reader may find the Lawfulneſs and Uſefulneſs of theſe Feſtivals fully aſſerted by that admirable *Hooker*, in his *Eccleſiaſtical Polity*; and the (no leſs) wonderful *D. Hammond*, in his *Treatiſe* on that Subject: and in particular, whoſoever deſires to ſee the Feaſt of the *Nativity* vindicated from the Imputation of Novelty, let them peruſe *Origen lib.* 8. *contra Celſum*: and his *Hom.* 3. *in Math.* the Treatiſe of *Cyprian*, on that day: and the *Homily* of *Chryſoſtom*, to the ſame Purpoſe; and they will find each of them deducing it from the Practice of the firſt Antiquity: yea, that the 25th of *December* is the An-

niversary of our Saviour's Birth, (in my humble judgment) is notably demonstrated by *Baronius*, in his *Apparatus*, and the Learned *Mountague*, in his Answer to him: But most of all, by M. *J. Gregory*, *Oxon*: of whom it may be truly said, That he hath dived into the very bottom of Antiquity.

If these things, and such as these, were Universally practis'd, a *Liturgy* might be stollen in *pedetentim* upon this Church. And I wish we had a well-reformed one, purified from the Dregs of Popery and Superstition, and framed after the pattern of the most Authentick Liturgies of the Primitive Church (of which the Learned *G. Cassander* hath collected no small variety;) that we may again resume the Face and Garb of a National Church; which hath been, too long, as a Body without the Natural Ornament of Skin and Muscles, or as a flat Picture, not duely heightened with its Shadows: a Liturgy being found, by the Experience of all ancient Times, as a necessary Hedge and Mound to preserve any Profession of Religion, and Worship of God in a National Church, from Irre-

Irreverence, Confuſion, and Contempt: without which Boundary, it is impoſſible that a tolerable Uniformity ſhould be long retained in any great Incorporation of Chriſtians. And it's obſervable, That M. *Calvin* himſelf, when from *Frankfort* he had received an odious, malicious account of many Particulars in the *Engliſh* Liturgy, (as any will acknowledge, who ſhall compare the Report then made, with what he finds:) though he were ſo tranſported as to call them *Ineptias tolerabiles*, yet in a more ſober mood, he gave poſitive Approbation of the ſame; as is evident from his Epiſtle to the *Protector* of that Kingdom; in theſe words: *As for Form of Prayers, and Eccleſiaſtical Rites, I very much approve that it be ſet, or certain; from which it may not be lawful for the Paſtors in their Function to depart: that ſo there may be Proviſion made, for the Simplicity and Unskillfulneſs of ſome; and that the Conſent of all the Churches among themſelves, may more certainly appear: And Laſtly alſo, that the extravagant Levity of ſome, who affect Novelties, (or at the beſt, vent a Rhapſody of pious Non-ſence:) may be prevented.* &c. Whence we rationally infer; that they who endea-

endeavoured the total Abolition of a Liturgy in that Church, had a design to Reform, (or to say better, Deform) *Geneva*, as well as *England*; and to chastise *Calvin's* Estimation of it, as well as that of the English Prelates: Not to speak of that applause which the Learned *Isaac Casaubon* gave, of the great care of Antiquity and Purity observed in the English Liturgy, proclaimed every where in his Epistles to all his Friends; That there was not any where else in the World the like to be found, nor ever hoped he to see it, till he came into that Kingdom. But it seems *Hippolitus*, the old Martyr, propheſied of these Haters of all Liturgies, under the Notion of Anti-Christian; (for all their Declamations against Anti-Christian Rites;) For in his Book *De Anti-Christo*, he tells us; That in the times of *Anti-Christ*, *Ecclesiarum Ædes Sacræ, Tugurii instar erunt; pretiosum Corpus & Sanguis Christi non exstabit; Liturgia extinguetur; Psalmodiæ decantatio cessabit; Scripturarum recitatio non audietur.* And sure I am, at the Reestablishment of this Government, it might have been introduced with as little Noise and *Odium*, as

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the Governours themſelves were; for this one Policy then might have done the Turn, even to have holden away the odious Name of the *Service-Book*; which is hateful to many who have a Zeal for the Reformed Religion, but not according to Knowledge; they ignorantly imagining, that it is ſtuffed with Popery and Superſtition. As for any Expreſſions therein which ſound harſhly in the Ears of tender Conſciences; the Governours of the Church might have indulged them that favour, as to expunge what they could juſtly pretend gave the leaſt Offence. But they neglecting to take Occaſion thus by the Foretop, they have ever ſince found it *bald behind*. Which puts me in mind of the great Soloeciſm committed by the great *Hannibal*, in point of War, (though he was one of the ſlyeſt and varieſt Captains that ever liv'd:) who went not immediately to *Rome*, after the mighty Defeat given to the *Romans* at the Battel of *Cannæ*; for during that great Conſternation he might (as *Rawleigh* hath judiciouſly obſerved) eaſily have plucked up the *Roman* Empire by the Roots; but being too much taken

taken up with the Pleasures of *Capua*, and his Amours in *Salapia*, he lost that Occasion, which he could never find again; and therefore was justly upbraided by *Maharbal*, the Master of his Horse, in these Words, *Vincere scis Hannibal, Victoriâ uti nescis.* And gave occasion unto the *Romans* to say, *Capuam Pœnis alteras fuisse Cannas.*

But in my weak judgment, the best *Succedaneum* to this neglected Solemn Form of Divine Service, and that which is also the best Expedient to pave the Way into a more perfect one, is; To recommend unto all the Ministers of the Gospel, that every Lord's Day before Sermon they read, with great Reverence) a Lesson at least, out of the Old Testament; and a Chapter or two from the New; (this being much more properly *The Word of God*, than what they preach:) that their People may, in Proces of time, be as well acquainted with the Historical part of the Scripture, as with the Precepts, Promises, and dreadful Comminations of the Gospel; For they are meer Strangers to Antiquity, who doe not know, that preaching was scarce the third part of the Solemn Service of the Lord's

Lord's Day, that being but a *Tractatus* (as *Augustine* testifieth) on the Lesson which was last read. And let them solemnly pronounce the Decalogue, and Apostolick Creed; all these Steps of Divine Service being variegated and intermixed with short Acts of Prayer and Praise. And sure I am, there is no Congregation (unless the People thereof be very rough hewen: but will stand up (if desired by the Minister to do so,) when he solemnly pronounceth the Sum of the Moral Law, and (as the Mouth of the People) makes a publick Confession of Faith; whereby they shall testifie their willingness, through Divine Grace, to believe and obey all that God hath revealed and commanded.

And let not those, who have the *Cura Animarum*, forget, specially to enjoyn their respective Flocks to put themselves in a reverent Posture, when they accost Heaven with solemn Acts of Prayer and Praise; that being indispensibly practised by all the Primitive Church, whose bodily Infirmities proved not an invincible Impediment to them. And, seeing the seeking of a Blessing before meat, and Thanksgiving after it, are brief Adorations of the

the infinite Goodness, Let all Ministers by their own Example recommend a reverent Posture to the rest of the Guests. Sure, it is a matter of Admiration, to see the Generality of Fanaticks (the *Quakers* only excepted: making their *Graces* (as they are usually termed) commensurable with any pertinent Prayer that is void of Tautologies, and yet not to accost the great *Proviſor* of all the Families of the Earth, with more Reverence than a Temporary Host. And when that short (but very substantial) Hymn was sung, which is termed the *Doxology*, and is a direct Adoration of the Blessed Trinity, (which if I were not asham'd of frequent Digressions, I could easily evince by good Authorities, to have been composed, as a lesser Creed, by the first Councel of *Nice*, as a Testimony and Pillar of the Catholick Verity, against the *Arrians*:) all they of the Primitive Church stood up and uttered the same with an audible Voice, as a discriminating Character of the *Orthodox*, from these detestable Hereticks, the *Cerinthians*, *Samosatenians*, and *Arrians*: (the *Samosatenians* being called *Paulianiſtæ*, in the 19th *Canon* of the Councel of *Nice*,

Nice from *Paulus Samoſatenus*, the *Hæreſiarcha*, and perverſe Biſhop of *Antioch.*) For, though it is an unqueſtionable Truth, That the Heart ought to be the *Primum Mobile* in all our Acts of Divine Worſhip, without whoſe primary Influence and Concurrence, it is at beſt but a Carkaſs of Devotion we offer unto Heaven; yet, ſeeing by the Law of Creation and Grace of Redemption, we are bound to glorifie God with our Souls and Bodies. (for *both are his* ſaith the Apoſtle.) Therefore when we make our Addreſſes to the Throne of Grace, we are obliged to put them both in an humble Poſture of Adoration: the Primitive Chriſtians being ſo far from practiſing that irreverent and lazy Poſture of Sitting in the time of Prayer, that *Tertullian* (as we find in his excellent Treatiſe *De Oratione*:) inveighs ſharply againſt thoſe who did ſit down inſtantly after Prayer; and he tells them, that they upbraid God to his Face, that they are ſoon weary of the Duty.

And it were alſo very fit, that all Miniſters were deſir'd to exhort their People, to hear reverently, and with diſcovered

vered Heads, that Weekly Proclamation from Heaven: (I mean the Preaching of the Gospel,) which was the constant Practice of *Constantine* the Great, who was so far from covering his Head then, that he could not be perswaded to forbear standing all the time of Preaching, much less to sit in the time of Prayer: and of the two *Theodosii*, and *Martianus*, the immediate Successor of *Theodosius* the Younger: and I wish that of the Poet were fulfill'd in this particular,

Regis ad Exemplum totus componitur Orbis.

But the Deportment of the far greater number of those who are called Christians, is so intolerably notorious, and desperately profane, that if St. *Pauls Infidel* should come in, he would be so far from falling down and Worshiping, that he would be presently bound to report, *God is not in you of a truth.* Yea, some Christians do more reverence to the outside of a Church, than we to the presence of God within it: These of *Habassia*, (saith *Alvarez*) if they pass by a Church (be their haste never so great) they instantly

stantly dismount, and walk on foot, till they leave not only the Church, but also the Church-yard, very far behind them. And, I fear, the *Turks* shall rise up in Judgment against many Christians for their irreverence in Gods House; for (as *Busbequius* tells us) if a *Turk* should but scratch his head in the time of Divine Service, he would be verily perswaded that he should lose the Benefit of coming to Church at that time: but with us it is Iniquity, even the *Solemn Meeting*. But take we heed lest we come to know, that God was here, by his departure from hence; and that Voice be uttered out of our Temples, which was once heard out of that of the *Jews*, Μεταβαίνωμεν ἐντεῦθεν, *Migremus hinc*.

And, in fine, Let it be recommended to all Preachers, to humble themselves when they ascend that Sacred *Ambo*, where they are to be the Mouth of the People to God in Prayer, and the Mouth of the *Almighty* to the People in Preaching: which *Introitus* they ought to commence with much more Reverence, than if they were to begin a Dance.

Neither should we have such occasion to mind that famous Story (if it may be so termed) of the seven *Ephesian* Sleepers; if the Governours of our Church, during these eighteen Winters last by-gone, had studied so much Uniformity, as to be at the pains, unanimously to compile a plain and brief *Catechism*; (but withal a material Sum of the whole Christian Doctrine) and that for the publick Use of this Nation: that every Country-Curate may not improve a Mode of his own; which, if it be not contradictory, is at least disparate from the Platform of his Neighbour: But that by a Form of sound words generally authorized, and practised, young ones may be early informed of the Principal Duties of *Piety* they owe unto God, of *Charity* to their Neighbours, and of *Sobriety* to themselves.

If such things as these were accorded unto, and accordingly performed, it could not truly be said of the Governours of this Church, That they never yet pursued the right Ends of their Government. Yea many such Acts would be a sufficient Gagg to stop the Mouths of the virulent Adversaries thereof, who stick not to say, That

That they look upon Biſhops as the eaſieſt Perſons in the World, who ſcarce take any thing elſe in hand, but to gather up their Rents; and do apply to them that Blaſphemous Character which *Epicurus* hath given of his imaginary Deity, *That he is an idle Spectator of the Affairs of the World, and doth no more notice humane Actions, than a Rational man doth the Humming of Gnats in a hot Summer's Day.* They do alſo accommodate that *Epicurean Motto* unto them, *Satis magnum alter alteri Theatrum ſumus*: Some compare them to the Hedg-hog, which rolls it ſelf in its own ſoft Down, and turns out it's Briſtles to all the World beſides: Yea ſome reſemble them to a young Gentleman, who takes a flying Crop of a Poſſeſſion, and regards not the Reparation of its Buildings: And Finally, ſome make no Bones to aſſimulate them to that fat Monk in the Story, who (when the Abbeys were a going down) having received Aſſurance of a Penſion during his own Life, ſtroaked down his Belly, and ſaid, *modo hic ſit bene*, he cared not whether Religion did ſink or ſwim. But leaving theſe odious Compa-

riſons, (as ſavouring too much of an Anti-Epiſcopal Spirit;) I proceed to the end of this Article.

When ſuch things as theſe are reſolv'd upon for the Behoof of the Clergy, they ought to be prudently recommended, but not imperiouſly commanded, under the Notion of Church-Canons; For it is only a General Convocation that can make them ſuch; as being the ſole true Repreſentative of a National Church: And till his Majeſtie's Authority be interpoſed, they cannot have the Force of Laws. It being a well known *Saying* of *Optatus Milevit. Eccleſia eſt in Republica, non Reſpublica in Eccleſia.* Let us therefore patiently wait till Divine Providence give us ſerener times, and more Tranquillity in the Land, (for as Phyſitians ſay, *Cocta movenda ſunt, non cruda.*) and till it pleaſe his Majeſty to indict a General Convocation of the Clergy. (and, that the Determination of the Circumſtances of ſuch a meeting, is one of the Royal Prerogatives, none, but they who are Fanatically Principled, will Queſtion.) But if once this Church were ſo happy, as to enjoy,

joy, with his Majeſty's Favour, ſuch a Convention; then all the ancient Canons, which are judged uſeful for this Church, ought to be retrived: and whatſoever is (after mature Deliberation) found Convenient, *pro re nata*, ſhould be reduc'd into Canons, that all may know the proper Standard of the Church.

And let an effectual Courſe be taken to ſuppreſs and eradicate all Schiſme, Hereſie, and Profaneneſs, out of this Land; that the Church of God may become terrible to all ſuch, as is an Army with Banners.

And let a door be opened to all Accuſers (who are *habiles* in Law) to give in Indictments, *ſub periculo*, againſt any ſimple or organical Member of this Church; the King's Majeſty alennarly excepted; who (as *Tertullian* ſayes,) is *ſolo Deo minor*, and conſequently hath no Judge upon Earth. The ſame Father uſually terming the *Supreme Magiſtrate*, *poſt Deum Secundus*: Parallel whereunto is that of *Optatus Milevit. Super quem non eſt niſi ſolus Deus.*

But that Church-men must needs be more presumptuous than any Pope of *Rome*, who imagines himself to be both infallible and impeccable: For, though there be some Roman Doctors (especially the *Canonists*: so parasitical, as to adore that *Bishop* of *Rome* as a Demi-God, and more than a man; and to teach, *That he is Judge of all, and can be Judge of all, and can be Judged by none upon Earth*; yet the most sober and judicious of them, even when they conclude him to be *major singulis*, yet acknowledge that he is *minor universis*, and consequently subordinate to the jurisdiction of a General Council. And that this was the Sentiment and Determination of two late General Councels, (when the Pope's Usurpation was in its Ἀκμὴ and *Zenith*;) is evident from those Instances, which the *Acts* of the Council of *Constance* and *Basil* do afford us: (not to speak of that *Anathema* which the *Sixth General Council* pronounced against *Honorius* of *Rome*, for being a *Monothelite*. Vid. *Concil. 6. Gener. Act.* 1, 4, 12.) For the first depos'd a three-headed *Cerberus*, the simultaneous Popes, (so monstruous was the *Roman* Hierarchy

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at that time.) *viz. John* the 24th, (or 23d as ſome reckon) call'd *Balthaſar Coſſa*, *Gregory* the 12th, formerly named *Angelus Corarius*, and *Benedict* the 13th, termed otherwayes *Peter de Luna*; and in the Vice of theſe Anti-Popes ſurrogated *Martin* the 5th. Likewiſe the Councel of *Baſil* pronounced the Sentence of Degradation againſt *Eugenius* the 4th, and in his Place ſubſtituted the Duke of *Savoy*, under the Name of Pope *Felix* the 5th: and, though Providence permitted not this Depoſition to take effect (*Amadeo* being at laſt content to exchange the Triple-Crown for a Cardinals Hat; which (as *Calvin* ſaith wittily) was a Loaf thrown into the Mouth of *Cerberus*:) Yet, that the Authority of this laſt Councel, was no leſs than that of the Firſt, is evident from the 39th *Seſſion* of the Councel of *Conſtance*. From which brief Hiſtory we may infer, That theſe *Roman* Doctors, who teach, *That the Councel is above the Pope*, would laugh heartily, if they heard any other Biſhop pretend to a Negative Voice in that Aſſembly: For if any Church man dream of an Infallibility in himſelf, he may be

justly derided, as was that dissolute Prince *Demetrius*, in whose favour the *Athenians* made that wild Decree; *That whatsoever King* Demetrius *should Command, ought to be held Sacred with the Gods, and just with men.* Yet I have heard it many times Debated as a Problem, Whether some Bishops, or the Fanaticks, would be more filled with consternation at such a General Meeting of the Clergy. But it may be easily Determined, that *John* the 23d, *Paul* the 4th, or any other Profligate Pope had not more dreadful Apprehensions of a lawful and free General Councel, than some of those would have of a rightly Constituted *Convocation.*

Vid. Can. Apost. 73.

Item Concil. Gerundens. Can. 1. *Concil. Toletan.* 4. *Can.* 1. & 4. (also the 5th and 17th Canons of the same Synod.) *Concil. Bracarens.* 1. *Can.* 20, 21, 22, 23. (where Uniformity in all the steps of Publick Worship is recommended.) *Concil. Toletan.* 11. *Can.* 3. *Concil. Milevitan. Can.*12. *Concil. Agathens. Can.* 21. *Concil. Vasens.Can.*7. *Concil. Valentin.Can.* 1. *Concil.*

cil. Turonenſ. 2. *Can.* 14. *Concil. Toletan.* 3. *Can.* 2. *Toletan.* 4. *Can.* 9. 12. *Toletan.* 5. *Can.* 1. In all which, a Liturgy is recommended, and Ordained to be uſed in the Church; *viz.* A Publick Platform, as to the matter of Solemn Prayer, Praiſe, and the Adminiſtration of the Bleſſed Sacraments of the Goſpel; None being permitted in the Ancient Church to invent and vent Battologies or Tautologies, nor any irreverent Expreſſions (ſavouring either of Blaſphemy, or pious Non-ſence at the beſt) in the Solemn Acts of Divine Adoration. In the enſuing Canons, the Solemn Anniverſary Feſtivals and Faſts of the Church are appointed. *Vid. Concil. Eliberti. Can.* 43. *Concil. Agathenſ. Can.* 14, 38, 39. *Concil. Aurelianenſ.* 4. *Can.* 1. *Concil. Matiſconenſ.* 2. *Can.* 2. Cujus hæc ſunt verba; *Paſcha noſtrum, in quo Summus Sacerdos & Pontifex, pro noſtris delictis immolatus eſt, omnes debemus feſtiviſſimè colere: & in illis ſanctiſſimis diebus, nullus ſervile opus audeat facere.* (where by *Paſcha* we are not to underſtand *Eaſter-Day*, but alſo *Good Friday*, which was that great day of Expiation.) *Concil. Toletan.* 4. *Can.* 6. *Statuimus in ſexta feria Paſſionis Domini Myſte-*

rium

rium Crucis (quod ipſe Dominus cunctis annunciandum voluit) prædicari, atque indulgentiam criminum clarâ voce omnem populum præſtolari; ut Pœnitentiæ compunctione mundati, Venerabile Feſtum Dominicæ Reſurrectionis, remiſſis iniquitatibus, ſuſcipere mereamur, Corporiſque ejus & Sanguinis Sacramentum, mundi à peccato ſumamus. Et Can. 7. ejuſdem Concilii; In die Paſſionis Domini, jejunium (præter parvulos, ſenes, & languidos) quicunque ante peractas Indulgentiæ preces, ſolverit, à Paſchali gaudio depellatur; nec in eo Sacramentum Corporis & Sanguinis Domini percipiat, qui diem Paſſionis ejus per abſtinentiam non honoravit. Which is more fully expreſſed in the 89th Canon of the 6th General Councel, where we have theſe words; *Qui dies ſalutaris Paſſionis in jejunio, oratione, & compunctione cordis peragunt, oportet circa horam mediæ noctis Magni Sabbati, jejunos eſſe: cum Evangeliſta Matthæus & Lucas, ille per Dictionem,* (veſpere autem Sabbati,) *hic vero per,* (profundum Diluculum,) *tarditatem noctis nobis præſcribant. Vid. Concil. Bracarenſ. 1. Can. 4. Concil. Cæſar-Auguſt. Can. 2, & 4. Item viceſimo primo die,* i.e. *à 16. Kal.*

Kal. Januarii, uſque in diem Epiphaniæ, qui eſt 8 Idus Januarii, continuis diebus nulli liceat ſe de Eccleſia abſentare, nec latere in domibus, nec ſecedere ad villam, nec montes petere, nec nudis pedibus incedere; ſed ad Eccleſiam concurrere: quod qui non obſervaverit, Anathema ſit in perpetuum. But it ſeems this endleſs Curſe is little regarded by theſe Fanaticks, whether Preachers or others, (for that ſour Leaven is not yet ſufficiently purged out of thoſe who Officiate under Biſhops;) who are ſo far from Preaching on the Anniverſary of our Bleſſed Saviour's Nativity, that they cannot be perſwaded to countenance with their preſence the ſhorteſt Homily thereon, no not on thoſe dayes of the Week, whereon, by Publick Authority, Royal Burghs are appointed to have Sermon. And how can it be expected, that theſe Non-conformiſts ſhould cordially bleſs Heaven for common Mercies, when they cannot find in their hearts to adore Solemnly the *Infinite Goodneſs* for that unparallel'd Demonſtration of Free Love? Heaven having no greater Gift to beſtow, neither was Earth capable of a greater, than this match-

matchless Mercy, which was celebrated by the Heavenly *Anthem* of Celestial Quiristers, in the dawning of that blessed Morning, wherein *Oriens ab alto*, that bright *Morning-star* first appeared; yea, wherein that Glorious *Sun* of everlasting Righteousness arose with Healing in his Wings, upon a sinful World. *Vid. etiam Concil. Tolet. 4. Can. 3. Statuimus, ut saltem semel in anno, à nobis Concilium Celebretur, &c.* And a little after, *Omnes autem qui causas adversus quoscunque habent noscuntur, ad idem Concilium concurrant; & pro compellendis quibuscunque personis, quidam Executor à Principe postuletur, &c.*

In regard we have cited many Canons at length, for the Confirmation of this Article, and that there be many Testimonies of the Fathers inserted in the Body thereof to the same purpose; Therefore, lest this *Enchiridium* should be too much dilated, we have forborn to allege any more Authorities to that Effect.

Ar-

Article XV.

Mat. 18. 17, 18. 1 *Cor.* 4. 19, 20, 21. & 5. 4, 5, 7, 11. 2 *Cor.* 10. 4, 5, 6. 1 *Tim.* 1. 20. *Tit.* 3. 10. *Rev.* 2. 2, 14, 15, 20.

BUT till this Church be blessed with such a General Rendezvouz of its Clergy, let every Bishop vigorously set about his Duty in his own Sphere. For what One said well concerning a General Reformation; That if every man would Reform himself, there would little remain for the Supreme Magistrate to do, may be here fitly applied; For, if every Governour would act his part within his own Precinct, sure there would be less trouble given to a General Assembly, whenever Providence shall give the occasion thereof. Therefore let them use all Means possible, which are purely Ecclesiastick, to reduce all Schismaticks to the path of Unity, and all Hereticks to the path of Verity. But if (after much patient waiting for the fruit of their Labours) there be no hope of their Conversion, then

then let them proceed to a Judicial Conviction of these obstinate Sinners, who are found to be Irreclamable: and let the Church-Censures alwayes prevent the Castigations of the Civil Magistrate; it being a most invidious thing, for the Governours of the Church to clamour upon the Criminal Judge to Fine and Confine those Delinquents, whom they have scarce ever noted as such in their Ecclesiastick Courts. This prepostrous Method looks, not only like the *Duo gladii* of *Boniface* the 8th, but doth also resemble Pope *Julius* the second, his throwing S. *Peter's* Keys into *Tyber*, that he might betake himself unto S. *Paul's* Sword.

But this was not the Method of the Primitive Church, which permitted none of it's Organical Members to meddle, either directly, or indirectly, in the Matters of Blood, or bodily Coercions; as is evident from the ancient Canons; the passive Effusion of the precious Blood of *Holy Jesus*, and of his Blessed Martyrs, being a rich Compost to the Soil of the Church; but not the active Shedding of the Blood of others, under a Pretext of Religious Zeal for the Enlargement there-

thereof. Which looks liker *Mahumet's* way of Propagation, than the Tranquill Methods of the Goſpel of Peace.

Primitive Chriſtianity (which did almoſt infinitely tranſcend this Age, in the Glowings of Divine Zeal,) knew no ſuch Calentures of Paſſion: *Bellona* was not then looked upon as a Nurſing-Mother to the Church; Nor *Mars* as a God of Reformation: Neither were the Laws of Chriſt like thoſe of *Draco* or *Mahumet*, written with the Blood of his Enemies; though he ſealed them with his own, and ſprinkled them with the Blood of Martyrs; as *Tertullian* ſaith: It being very obſervable, that the Temple of *Janus* was then ſhut, when the *Prince* of *Peace* was born. For the Church is ſufficiently furniſhed with Means of ſaving Souls, though ſhe never draw a Temporal Sword: The Diſeaſes of the Mind not being cureable like thoſe of the Body; for Aſperitie is no proper Remedy for them, but only Reaſon, and Lenity of Words. Thoſe good Emperours, *Conſtantine*, *Valentinian*, the two *Theodoſii*, and *Martianus*; proceeded unto no greater Extremity againſt the moſt dam-

to no greater Extremity againſt the moſt damnable and incorrigible Hereticks of their Times, than the Sentence of Baniſhment. Which Chriſtian Lenity was conſonant to the Judgment of *Tertullian*, *cap.* 24. & 28. *Apologet.* And in his *Book* to *Scapula*, we have this excellent Expreſſion; *Sed nec Religionis eſt cogere Religionem; quæ ſponte ſuſcipi debet, non: victum & hoſtiæ ab animo libente expoſtulentur.* With whom S. *Cyprian* joyns Iſſue, *Epiſt.* 62. and *Athanaſius*, *Epiſt. ad ſolitar. Vit. agen.* & *Orat.* 1. *cont. Arrian. Hilar. con. Auxent.* & *lib.* 1. *ad Conſtan. Ambr. Epiſt.* 32. & *lib.* 2. *Epiſt.* 27. *Hierom. Epiſt.* 62. *ad Theoph. Auguſt. lib.* 3. *con. Creſcon. Grammatic. c.* 50. *Nullis bonis in Eccleſia Catholica placet, ſi uſque ad mortem in quemquam, licèt Hæreticum, ſæviatur.* Whence we may perceive, that the Apology of ſome Eccleſiaſticks, for imbruing their hands in the blood of that deteſtable Heretick *Servetus*; is point blank contrary unto the unanimous Doctrine of the Primitive Fathers.

And if we ſhall alter the Scene from *Geneva* to *Rome*, it will be found no leſs tragical and bloody: For (as Eaſt and Weſt

West meet together at last, by going asunder) so the *Jesuit* and *Fanatick* trust most unhappily in that Anti-Christian Conjuncture of Treachery and Cruelty, & in those damnable Arts of Rebellion, and King-killings; to which execrable Assasinations, and perverse Intendments, *Britain* hath been too long the fatal Theatre. And though these pretend to be Christians, yet I suppose they have no other Apology for their Perfidiousness, than that of a barbarous King, who said, *That his Tongue was not made of Bone.* For it is impossible that Christian Religion should afford them any; it being very observable, That in all those famous Persecutions of the Primitive Church (whereby many Millions were absorpted in the gulfe of Death:) not one was found, who thought it lawful to make use of defensive Arms, (though in a just cause) against the supream Authority then in being; but did conquer their Victors and Tormentors, with Constancy and Patience; it being most false what *Bellarmin* asserts, that it was not a Moral, but a Physical incapacity, which restrained them; For *Tertullian* in his *Apologetick* doth clearly evince the contrary.

Whence we may easily conclude, in what Shop those Offensive Arms were

framed, wherewith *Hildebrand* aſſaulted the German Emperour *Henry* the fourth, and by what helliſh Councel his Succeſſor *Paſchal* the ſecond, was influenced to excite *Henry* the fifth againſt his Father and Sovereign; not to ſpeak of thoſe Storms which diſquieted *Frederick* the firſt and ſecond all their Dayes; the Clouds that ingendered them being exhaled at *Rome.* But we had need to tranſcribe the *Annals* of *Germany*, to enumerate the Hoſtilities of the *Roman* Biſhops againſt the Emperours their Lords; eight of which they excommunicated, and when that was done, then they made the Temporal Sword cut off thoſe whom the Spiritual had ſtruck at. Which Anti-Chriſtian Methods became ſo formidable to the languiſhing Emperours, that *Rodulph* of *Habſpurg*, (the Founder of the *Auſtrian* Greatneſs) would not go into *Italy*, to receive the Crown of Gold at *Rome*, after he was choſen Emperour; calling that bloody City, *The Lyon's Den*: And unto thoſe who urged him to go thither, to receive that third Ceremonial Crown, he frequently uttered that of the Poet,

Olim

Olim quod Vulpes ægroto, cauta, Leoni
Reſpondit, referam &c.

But *Germany* was not the ſole Theatre of the unchriſtian Plots and Practices of theſe Anti-Primitive Prelates; For, no little Trouble was given to *Philip the Fair*, of *France*, by *P. Boniface* the eighth of whom it was truly ſaid, *intravit ut Vulpes, regnavit ut Leo, mortuus eſt ut Canis.* Likewiſe *Lewis* the 12th had his ſhare of Diſquiet from that Martial Prelate *Julius* the ſecond, by whoſe Fulminations the poor King of *Navarr* was Thunder-ſtruck without Remedy. *Ferdinand* of *Arragon*, having indeed a moſt *Catholick* Appetite after the Dominions of his Neighbours; not to ſpeak of the barbarous Aſſaſination of *Henry* the third, and fourth of *France*, by two deſperate Villains, who had been carefully inſtructed by their Ghoſtly Fathers in that meritorious Art of King-killing: *Sixtus Quintus* having the forehead, in a publick *Conſiſtory* at *Rome*, to celebrate that *Jacobin* Friar, as a notable Martyr upon that account.

But we need not croſs the Seas for Inſtances of this Nature; For if *Innocent* the third (the Hatcher of that moſt ſeditious and perfidious XXX Canon of the Councel of *Lateran*:) with his Legate *Pandolphus*, were now alive, they would be found to talk of that inauſpicious King of *England*, named *John*, his conſtrained Reſignation: and it is no ſmall wonder, after ſo many Centuries of years, to hear again (in this Age) any noiſe of that vain and illegal Pretence which all ſober Perſons imagined, had been blown up long agoe by that Subterranean *Powder-Plot*: but it ſeems, they intend to give a Demonſtration to the World, that no Preſcription of time can render a common Whore honeſt. And if a grain-weight of Chriſtian Ingenuity, or Humanity, can be found in that late prodigious *Conſpiracy* againſt our Church and State, let the Univerſality of that infernal Deſign, with thoſe baſe Appendages of diuturnal plotting, vile Ingratitude, Treachery, and Cruelty, be the ſole Judges thereof.

And, in fine, it is my humble Judgment, that, till theſe Coals of *Juniper* be quenched, which have too long inflamed

med all the Vitals of the Chriſtian Church (I mean the Puritanical Papiſt, and Jeſuited Puritan: our unchriſtian Animoſities and Feuds (many whereof are meer *Logomachies*, and groundleſs) ſhall never be throughly extinguiſhed, till the devouring Fire of Hell conſume theſe leſſer Flames.

Neither will I ever forget that notable Inſtance of this *Concordantia Diſcordantiarum*, which that excellent Hiſtorian *J. A. Thuan.* affords unto us, in his 56th *Book*, where he tells us, that the *Dæmagogues* of *Paris*, and *Pulpiteers* of *Rochel*, centered in that point of treacherous inhumanity, *viz.* to put to Death all Priſoners of War, even after the publick Faith had been given unto them. But

Tractent fabrilia Fabri.

Therefore the *Antiſignani* of the *Arrians*, *Macedonians*, *Neſtorians*, and *Eutychians*, (not to ſpeak of many other Hereticks:) were not only conven'd before the reſpective General Councels, which are accounted the moſt famous of them all; but were alſo judicially convicted and Sentenc'd with the higheſt Cenſures of the Church, before the Civil

Magistrate took any other notice of them as Delinquents, than to compell those erroneous Schismaticks to appear personally before the Ecclesiastical Court, to which they had been legally summoned: The Church in these Dayes laying down this, as an inviolable Conclusion, that they would not fail to do their own Duty; and if the Civil Magistrate afterwards neglected his, let him answer to God for it, who punisheth *Potentes potenter:* and ἐκ Θεῦ νέμεσις μεγάλη; as saith *Herodot. in Chione* and *Seneca, omne sub regno graviori regnum est.* And in that great *Audit*, every man must stand and fall to his own Master. The *Brachium Seculare* being indeed fit enough to restrain exorbitant Practices, but it hath no direct Influence upon irregular Judgments; and I fear, it makes more Hypocrites than sincere Converts; Fire and Faggot (the beloved Argument of the *Roman* Church.) having a more natural Tendency to a preternatural Consumption, than to a Spiritual Conversion. Therefore the *Arrians* (whose Courses were generally very violent, and bloody:) are deservedly look'd upon as the genuine Parents of these Coercive Motives, and disingenuous Arts, which were

were judged very heterogeneal to the Nature and Constitution of the Church; which as it transacts only in Spiritual Matters, so it could inflict no other than Spiritual Censures and Chastisements. But when the fiery *Dominicans* arose, (the Dream of *Dominicus* his Mother being a sad Prognostick of the Violence of that *Order.*) they might justly have been termed, in this Regard, *Arriani Redivivi*; so mercilesse was that Persecution of the poor *Waldenses*, to which they carried both Lanterns and Faggots: Which bloody Method continues to this day in the *Spanish Inquisition*: these violent Spirits being usually the cruel Lords of that infamous Judicatory, whose inhumane Machins resemble the wild and Barbarous Fancies of *Mezentius* and *Procrustes*, the unnatural Bellowings of *Phalaris* his Bull, the Turkish Gaunching and Impaleing upon Stakes, much rather than the harmless Engines of the Gospel. And if a Pythagorean Μετεμψίχωσις were possible, I would imagine, that there had been a transmigration of the Souls of these *Dominicans* into the Bodies of some late *Presbyterians*; one egg, or Fish, not being found liker to another, than is the Re-

semblance of some of these Incendiaries: on which account, one of their abortive Issue hath (in one of his Pamphlets) not unfitly termed their *Covenant*, *That great Instrument of Blood*; whereby he verifies that common Observation, *Omnis Apostata persequitur suum Ordinem.* But seeing the *Dominicans* were nothing else but the Emissaries of those Masters who pretend to be S. *Peter*'s Successors, and in their fierce Anger, and cruel Rage, have cut off more than the Ears of many who were much more innocent than that Servant of the high Priest; Therefore I cannot forget to take notice, in this Place, of another great Abuse committed by some Popes; For the *Croysade* (which was at first design'd to rescue the Holy *Sepulchre* from the Possession of Infidels; to which great Undertaking many Myriads of Christians were animated by the preaching and Miracles of S. *Bernard*:) was so perverted from that Primary pious Institution, that it was employed to the utter Extirpation of many thousands of the simple and harmless Inhabitants of the Mountains of *Languedoc*, and *Provence*. Such is the Affectation of the *Roman* Bishops to wear

wear the Livery of that Scarlet-coloured Beaſt.

But the bright *Olybian Flames* of the Primitive Church (which were not *Ignes comburentes, ſed lambentes*:) hated, with a perfect Hatred, thoſe Sanguinary Spirits; as may appear from the Deportment of S. *Martin* of *Tours*, who (as *Sulpitius Sev.* reports) refuſed to communicate with *Ithaſius* and *Idacius*, two Spaniſh Biſhops, becauſe they did proſecute unto Death ſome of the *Priſcillianiſts*, and that before the Tyrant *Maximus*; (though it cannot be denyed, but that they were deteſtable Hereticks, even *Manichæi Redivivi*, and conſequently but half Chriſtians.) So great was the Averſion of theſe truly Evangelical Spirits, from Shedding of Blood, even in the Cauſe of God.

Yea more than ſo: ſo great was the Antipathy that S. *Martin* had conceived againſt ſuch violent Courſes, that when he was informed, the Tyrant had impower'd ſome Military Tribunes to go into *Spain*, & there to depopulate the Country, & pillage the goods of all thoſe who would not

not conform, he immediately went to that Emperour, and freely told him, That this pretended Zeal was not kindled by a Coal from the Altar of God, but rather an infernal Fire bred in the Breasts of some furious Bishops, and fomented by the Venome of that old Red Dragon, the natural Feuel thereof: the Event whereof could be no other, than that of a furious Tempest, or overflowing Inundation, which bears down all before it, and puts no Difference betwixt the Good and the Bad, Old or Young, Male or Female, but sweeps away all promiscuously: or like unto a number of ravenous Wolves let loose upon a Multitude of harmless and naked Animals, which have not the Faculty to discriminate betwixt the mangy Sheep and those which are sound in the Flock; So it should fare with those defenceless Creatures, if an Hostile Army should invade a peaceable People, living securely without any Fear or Apprehension of such a sudden Deluge; Friends and Foes, Heterodox and Orthodox, Conformist and Non-Conformist, would be all overflowed alike: the insolent Souldier having no other

other Eyes to diſcern (but what Nature hath given to all living Creatures;) betwixt the Faith of an Heretick, and the Orthodox, ſave only by their Paleneſs and Garb. So that they who are accuſtomed to Rapine, almoſt from their Infancies, if they found rich Moveables, and eaſily tranſportable to their own Countries, whether the Owners were rich in the Faith, or not, they would not concern themſelves with that nice Diſtinction; But, as it was ſaid of the dayes of *Caligula*, That it was then Crime enough to be rich; ſo all ſhould be Fiſh that ſhould come in their Net: ſo impartial would theſe rude Souldiers be. And the Emperour would be ſo far from attaining his End, that it would rather harden theſe deluded People to perſiſt in their Non-Conformity; they looking upon themſelves as *Martyrs* (at leaſt *Confeſſors*) for their imaginary Faith: the moſt ignorant among them being at leaſt ſo intelligent, as to underſtand, that this is not the peaceable Method of the Goſpel, to proſelyte any to the Chriſtian Faith, but point blank contrary thereunto. By which (truly zealous) Interceſſion,

sion, this Devout man at last diverted the Tyrant from that most cruel Design.

But, in fine, I shall remit them to the serious Consideration of the State and Practice of the Primitive Church, when the Civil Magistrate was no Christian, but a Persecuter of that way, whose Concurrence they could not expect to their Discipline, but rather a violent Opposition thereunto. And if any of them seemed to put to their helping hand, it was not any Love to the Discipline of the Church, but *Ragione del' State*, as the Italians phrase it; Thus the Emperour *Aurelianus* did drive away *Paulus Samosatenus*, that Arch-heretick, and Bishop, from *Antioch*; but it was out of no Principle of Respect to the Church that he did so, (for he was accounted one of the *Persecuting Emperours*;) but from Reason of State, because that proud Heretick was a great Incendiary in that City. Let therefore the present Church imitate that excellent Pattern of the Primitive, before the Halcyonian day of the great *Constantine*.

But if (*in ordine ad Spiritualia*) they will needs make their Address to the Secular Magistrate, for the Coercion of Delin-

Delinquents, I wish it were rather in the matter of gross Scandal, contumaciously persever'd in, notwithstanding of the highest Censures of the Church inflicted upon them; than of the Sentiments of the Judgment which proceed not the length of unwarrantable Practices. For they who are incorrigibly profane are more overawed by the Terror of man, than by the Fear of God; and much more by the Temporal Sword of the Criminal Judge, than by the Spiritual Sword of the Church; for habitual Practical Atheists may (without breach of Charity) be presum'd to be such in Speculation. I shall only instance the Profanation of the Lord's Day by Salmon-Fishing; there being a vile Pack of brain-sick Hereticks in this Land, who allow the Practice of it. I am indeed far from pleading for a Judaical Sabbath in this Church; But for any who are called Christians to be so employed in the time of God's Solemn Worship, must needs be very odious in the Sight of Heaven, and exceedingly scandalous in the Eyes of all those who are devoted to a Religious Service. Neither find we any such Irregularities tolerated

in

in any Christian Church, which passeth not under the name of Barbarous; no, not in *Geneva*, or *Amsterdam*. I know certainly, that this Insolency hath been represented, both privately and publickly, to the chiefest Governours of this Church; and they obtested, to implore the Assistance of his Majesties Secret Councel, in order to the effectual Suppression of that Scandal, as being so reflective upon the present Government: but I fear, it hath not yet been done, for there is neither Bruit nor Fruit of that Address.

But if the Governours of our Church desire to avoid those bitter Sarcasmes, *Medicè cura teipsum*; *& Turpe est Doctori* &c. *De ingratis etiam ingrati queruntur: qui non ardet, non accendit*: *Si vis me flere* &c. Which (in plain English) import that we should wash our own Mouths before we apply Gargarisms to others; Or (to use our Saviour's Phrase) *pull out the Beam, before thou espy the Mote*; then let them have a special Care, not to be found Profaners of the Lord's Day themselves. Which Scandal they ought to shun the more solicitously, because it was

one

one of the Rocks on which their Predeceſſours did ſplit; if we may believe the verbal Aſſertion of many living Witneſſes, and that which a late learned Writer hath conſign'd in print: Which Reflection ſhould ſerve, at leaſt, as a *Pharos*, to prevent all Shipwracks of that nature for the future. But how this Beacon hath been obſerved, may be perceived from the enſuing little Story. A Bedal of a Country-Church being queſtioned, not long agoe, before a Country-Seſſion, for bringing home a Burden of Flax on the Lord's Day, made this Apology for himſelf, That not many Days before, there had been a Biſhop in that Village, who in his Return from the North, (where he had been viſiting his aged Father, of the ſame Order with himſelf;) lodged all Night in the Miniſter's Houſe, though the Incumbent was not at home; and (not ſtaying to ſupply that Vacancy) travelled many Miles that Day of his Removal, which was the Lord's Day, with a great Baggage-Horſe in his Train, whoſe Burden was far above the Proportion of Flax he had brought home; Whence he inferr'd, That he thought the

the Biſhops had brought ſuch Carriages in Faſhion on the Lord's Day, and that he might lawfully imitate them who were the Fathers and Lights of the Church. From which blunt, but true, Story, (for the poor door-keeper was cenſured in Publick, for all his imaginary Authentick Apology.) I ſhall alſo deduce this Inference; That all Church-men ſhould be as vigilant as Dragons, over their Converſation in the World, that they give not the leaſt Offence unto any; (that Stumbling-block occaſioning the moſt dangerous Fall, which is laid by the imprudent deportment of an Eccleſiaſtick.) The Plurality of men being more enclined to live by Examples than by Rules, the former being much more obvious to Plebeian heads than the latter, beſides it hath a ſecret Magnetical Virtue, like the Loadſtone it attracts by a Power of which we can give no Account. Yea ſuch is the perverſeneſs of humane Nature, ſince that woful Lapſe of our firſt Parents, that the generality of men are more prone to follow Evil, than to imitate that which is Good.

But

But, that we may ſhut up this Point, I ſhall add no more to the Proſecution of Delinquents *in Foro Eccleſiaſtico*, but only this Wiſh, That the Governours of our Church do not (by their applying violent Corroſives to ſome who are obnoxious to Error, and too great Lenitives to others who are Scandalous,) give occaſion unto any, of applying to them that uſual Obſervation concerning the *Roman* Church, That ſhe puniſheth more ſeverely the Violaters of her own Laws, than the Tranſgreſſors of the unqueſtionable Laws of God. I cannot deny, but that it doth exceedingly grate my Spirit, to hear the Adverſaries of our Church upbraid the preſent Government with a Connivence at ſome Scandals, by ſaying, That it was not ſo in the Time of their *Covenant*, (for ſo they term that Rebellious Combination againſt Church and State:) and that *Preſbytery* was a better Bulwark againſt Error and Prophaneneſs, than *Epiſcopacy*; I fail not indeed to tell them, that it muſt needs have been a very precious Rampart which was cemented with the Blood of Kings; and that I could give them an account

of many Tyrants (both in regard of Usurpation and Domination) who made very good Laws, and put them severely in execution; For, *Ex malis moribus bonæ oriuntur Leges.* Yet I wish from my very Soul, That our Church (as it is now Constituted) did in Piety, Charity, and Purity (both as to Errour and Prophaneness) outvie all the Sects and Conventicles in the World.

See the Acts of the First General Council at Nice, *under* Constantine the Great, *against the* Arrians. *The Second General Council at* Constantinople, *under* Theodosius the Great, *against the* Macedonians. *The Third General Council at* Ephesus, *against the* Nestorians, *Auspiciis Theodosii Junioris. The Fourth General Council, against the* Eutychians, *under* Martianus. *The Fifth under* Justinian the Great, *against the* Tria Capitula. *And of the Sixth, under* Constantinus Pogonatus, *against the* Monothelites. (Not to speak of many Provincial Synods during that Interval.) *Vide Concil.* Tarraconens. *Can.* 4. *Concil.* Antiocdor. *Can.* 34. *Concil.* Tolet. 4. *Can.* 30. Tolet. 11. *Can.* 6. Tol. 1. *Can.* 5. *Conc.* Matiscon. 2. *Can.* 1. Where we have these expres words,

words, *Nemo Die Dominico talem ſibi neceſſitatem exhibeat, quæ jugum cervicibus jumentorum imponere cogat. Eſtote omnes Hymnis & Laudibus Deo intenti. Si quis veſtrûm proximam habeat Eccleſiam, properet ad eandem; & ibi Die Dominico ſemetipſum precibus lachrymiſque afficiat, &c. Vid. etiam Concil.* Antiſiodor. *Can.* 16.

Vide Hieronym. *Comment. ad cap.* 4. Thren. *Peccantes manſuetudine provocentur, non auſteritate abjiciantur*: Auguſt. (*ſcribens ad* Proculianum, *partis* Donatianæ *Sectatorem*;) *Doceri, & moderatâ ratione ad Colloquia & amicas Collationes invitari debent, qui cogi non poſſunt*: *Decere quippe veræ Religionis cultores, ut à perpetuo propoſito non recedant, vincendi in bono malum.* Idem ad Cecilianum *Præſidem ita ſcribit*; *Ut tumor ſacrilegæ vanitatis terrendo potius ſanetur, quàm ulciſcendo reſecetur*: & Epiſt. *ad* Aurel. *Epiſcop. Si quando minæ ab iis qui præſunt adhibeantur, id cum dolore fieri oportere, ultioniſque metum ex Scripturis intentari debere, ne ipſi in ſua poteſtate, ſed Deus in eorum ſermone timeatur.* Et in Luculenta illa ad *Boniface.* Comitem Epiſt. idem ſubdit; *In hujuſmodi*

modi Cauſis, ubi pergraves diſſentionum ſciſſuras, non hujus aut illius hominis eſt periculum, ſed populorum ſtrages jacent, detrahendum eſſe aliquid ſeveritati, & majoribus malis ſanandis, charitate ſubveniendum. (Quod adeo in Eccleſia obtinuit, ut ea Sententia ſemel atque iterum in *Gratiani Decretum* tranſcripta ſit.) *B. Ambroſius* à *Valentiniano* Imp. puero, ad *Maximum* Imp. miſſus (ſub id tempus quo iſte Tyrannus *Priſcilliani* caput amputaſſet:) in Relatione ſua teſtatur, cum *Treviris* eſſet, abſtinuiſſe ſe ab iis Epiſcopis qui *Ithacio* communicabant, & à fide devios ad necem petebant. Vid. etiam *Greg.* 1. *Moral. Lib.* 20. *Par.* 4. c. 6. Et *Lib.* 2. *Epiſt.* 52. *Lib.* 11. *Ep.* 15.

Article

Article XVI.

1 *King.* 21. 19, 20. & 22. 14, 15, 16, 17. 2 *King.* 3. 13, 14. *Isa.* 58. 1. *Jer.* 1. 17, 18. *Ezek.* 2. 6. & 3. 9. *Mat.* 10. 28. *Act.* 4. 19, 20, 29. & 9. 27, 29. 1 *Tim.* 5. 21. *Tit.* 2. 15.

IN the foregoing Article we have hinted at the Execution of Discipline. And seeing divers Appeals come from Inferiour Church-Judicatories to the Bishops, and their Diocesan Synods; Let me entreat them with a holy and discreet παῤῥησία, to reprehend all who are found guilty within their Jurisdiction, by discountenancing and Censuring all who are Contumacious in Schism, obstinate in Prophaneness, and pertinacious in Errour; especially, if they be Apostates from our Religion, to Quakerism, Popery, or Atheism. For, if they be observed to be destitute of that Courage or Resolution which is necessary in any Governour, it will give occasion unto many to conclude, That God never Call'd them to that Office, seeing they are not endu'd with the Spirit of their Calling: For

(as the Spirit of Government was imparted by Heaven to the Son of *Kish*, before his Election to the Regal Office, so) the *Almighty* sends none to labour in his Vineyard, but he first furnisheth them with competent Abilities to work there. The Passion of *Fear* (as *Syracides* tells us) betrays those Forces which Reason brings into the Soul, and many times argues an evil Conscience within; *For the Righteous are bold as a Lion*; but the Timerous and Wicked are hide-bound, irresolute, resty, and unactive, always obnoxious to a pannick fear, and void of zeal for the Glory of God, through Want of the Virtue of active Fortitude; so that they are many times afraid of their own shadows. And it was upon the account of that destitution, that the Primitive Church did declare the *Lapsi* and *Clinicks*, who were Baptized in that condition, irregular, and *inhabiles* to Officiate at the Altar; the Former, because they wanted Christian Courage; as is insinuated *Can.* X. *Concilii Magni Nicæni*: and the Later should not be Ordain'd, because their Faith (who are Baptized on their sick Bed) seems not to be voluntary, but of necessi-

neceſſity, which is explicitly given as the reaſon of that Interdict, by the 12th. Canon of *Neo-Cæſarea*. And, without all Peradventure, He (and he only) is framed by Heaven to be an approved Governour, either of Church or State, who can ſay in ſincerity, with S. *Chryſoſtome*, *I fear nothing but Sin:* For as the Poet ſaith,

Degeneres animos Timor arguit.

Now the Courage of a Church-Governour imports ſuch a Magnanimity that excludes Puſillanimity on the one hand, and Temerity on the other; that *felix temeritas* (which, as *Seneca* obſerved, attended the Actions of *Alexander* the Great) being unſutable in a Church-man, who ought alwayes to order his Affairs with diſcretion; For Chriſtian Prudence admits of the Sagacity of the Serpent, in conjunction with the Harmleſneſs of the Dove. Therefore this Virtue in an Eccleſiaſtick, muſt alſo ſhut out that Volatile Salt which is obſerved in ſome who pretend to Greatneſs of Spirit, and ſhould be

reduc'd to such a Fixation that amounts to an immoveable Constancy in that which (after mature deliberation) hath once been well resolved upon, in conformity to that Advice of Judicious *Salust. Antequam incipias Consulta.—ubi Consulueris maturè, facto opus est.* But that Fixation must never come the length of a *Caput Mortuum*; For, as a faint-hearted Creature is easily frighted by the Audacious; so an unconstant wavering Spirit is, with no less facility, imposed and wrought upon by the Crafty.

That Character of *Socrates*; *Semper eodem incedebat vultu*; and that Prince's Motto, *Semper idem*, are decent Epithetes in a Church-man. As the inflexible Justice of *Aristides* merited that *Elogium*, *That the Sun might be sooner diverted from its Course, than that Noble* Athenian *from the Path of Justice*; So the inviolable Resolution of *Athanasius* to adhere unto the Truth, procured that deserved *Encomium*, *Sedem potiùs mutare voluit quàm Syllabam*: Yea, less than a Syllable (even the interposition of one Letter into the Churches Creed,)

Creed,) would have composed the Difference betwixt the *Orthodox* and *Arrians*, and have procured eternal Peace to the Christian World, all the Years of the Reign of the Emperours *Constantius* and *Valens*: and that (in all probability) much more effectually, than the Nine disparate Creeds Penned by the *Arrians*, during the Reign of *Constantius*. But they adhered closely to the Council of *Nice*, and did choose rather to cast themselves upon the Providence of God, than to consent to the least Alteration; they perceiving that the substitution of ὁμοιούσιον. for ὁμοούσιον., did not only pervert the Sence, and enervate the Authority of that great Synod; but that it did totally invalidate its Determination for *Consubstantiality*. For the Orthodox considered, that as *Wisdom is alwaies justified of her own Children*; So that Wisdom which descends from above, is first pure, then peaceable; And that *Optabilius est Bellum pace impiâ, & à Deo distrahente*. But I greatly fear that there are too many in this Iron Age so flexible, that

that they would Chuse to renounce, not only any Letter of the Alphabet, but also all the *Dutch* Consonants, and *Sclavonian* Words, yea, both A, and Ω, before they willingly abandoned their Seats, they being Willows, and not Oaks: Which was given as the reason, by an old Courtier, why he stood (but I suppose not uprightly) in favour, during all the Twenty four Years of Bloody War betwixt the *Red Rose* and the *White:* such persons having a *Versatile Ingenium* (as was said of *Cato* the Elder) which can *uti foro, & servire Scenæ.*

But a prudent Resolution with a Courageous Constancy, in a Church-Governour, will not fail to animate all the Presbyters within his Jurisdiction, to exercise Church-Discipline impartially, without any fear of finding their own subordinate Authority baffled in the matter of Appeals, when Scandalous persons provoke from their Award to the Bishops Tribunal; which is too frequently practis'd in this Age. But if (in lieu of strengthening) they perceive their Superiours palpably weakening their hands, by conniving too long, and indulging too much

much unto ſome Delinquents, it will give occaſion, even to thoſe who cannot but approve the form of Government, to wiſh that they had never ſeen ſuch Governours, who regard not the Glory of God, or the Good of his Church, nor the Credit of their own Office, nor the Reputation of their Clergy; and that they are too like unto K. *Saul*, given rather for a Curſe, than a Bleſſing unto the People of God: All *Laodicean* Biſhops, and all who (as the Satyr ſaid) blow hot and cold with one mouth, being hateful in the ſight of God, and odious in the eyes of thoſe who have a pure zeal for the Glory of God, and the Good of his Church; for *Corruptio optimi eſt peſſima.* Yet I doubt not, but that this free Remonſtrance (though made by the moſt Conform of the Clergy,) ſhall verifie that of the Royal Prophet, *Tange montes, & fumigabunt*; which by ſome of the old Fathers is applied to theſe rancorous Vapors which barefac'd Truth exhales from ſome Mountains of worldly Dignity. And from theſe little partial Policies (which favour too rankly of a timorous ſinful Com-

Compliance:) Judicious Spectators will take occasion to compare them unto *Æsop's* Dog, who would neither do good, nor let good be done; and to the *Crimean Tartars*, who will not suffer the *Polonians* to manure a parcel of fertile ground interjacent betwixt them, and that part of the Ancient *Scythia Europæa*, neither will they be at the pains to cultivate it themselves. I deny not, but *Pax cum hominibus, & Bellum cum vitiis*, is an Ancient Christian Maxim; But sure I am, *Pax cum hominibus & vitiis*, is an Antichristian Conjuncture.

But the impartial execution of Discipline hath also a Train of many other excellent Advantages following after it; For all the Cardinal Vertues do evidently and eminently appear therein: And it is an imitation of the Ἀπροσωποληψία of our Great Master; as also the best Expedient to perswade all Ranks of people to comply with their Admonitions, and to submit enirely and cheerfully to the Yoke of Discipline, when they perceive their Rulers to be no Respecters of Persons, and that their Justice is so

far

far blind, as not to put any difference (in their Censures) betwixt the Noble and the Ignoble, the Rich and the Poor. But if any Byas be perceived towards the Left Hand of Secular Interest, unbyassed persons will be apt to resemble those Canons whereby they pretend to be regulated, unto Spiders Webs, (as one compared *Solon*'s Laws;) which catch the lesser Insects, but the greater ones pass through them Scot-free. It was certainly the Consideration of the unmalleable impartiality of a Prelat, which prompted that Great Emperor *Theodosius* to say, *That he knew no Bishop but* Ambrose. There is but little fear, in this byassed Age of the World, of the violation of that Antique Precept, *Ye shall not countenance a poor man in his Cause*; but the Reverse thereof is too frequently transgressed, it being an old Complaint

Dat veniam Cervis, vexat Censura Columbas.

Another Advantage of the impartial Execution of Discipline, is, a great Conformity to the Method of the Primitive

Primitive Church. And sure if the prudent practice of many disused Penitentiary Canons were retrived into this Age, it would resemble the Face and Garb of the Ancient Christian Church, much more than it doth. Me thinks, it cannot but be a matter of great admiration unto any that is acquainted with the Primitive History, to find (even before the *Roman* Empire turn'd Christian;) such a Crowd of *Penitents*, especially the *Lapsi*, willingly offering themselves to undergo the severest Penances enjoined by those Ancient Canons, which were so strict and diuturnal, that many of them required many years appearance in Sackcloth and Ashes, before they were accomplished; the Church-Guides wanting the *Brachium Saeculare* to second their Discipline, and many times meeting with much opposition therefrom. Neither had the *Penitents* any Temporal Hopes or Fears to induce them, but only a firm belief of the Future Rewards and Punishments of another World. The Principal Canons which contain a Platform of that Ancient Austere Discipline, and which do enjoin an impartial Execution of Church-Cen-

Censures upon all Delinquents without respect of persons, shall be subjoin'd at the period of this Article. I shall only here take notice of the οἰκονομία of the Primitive Fathers; For in some Cases, these Disciplinarian Canons permitted a great Latitude to the Governours of the Church, to dispence with the ἀκρίβεια or rigorous execution of them, upon the account of Humanity, Charity, Prudence, and Compassion, especially towards those who were in danger to be swallow'd up of too much Grief, or to be absorpted in the Gulf of Death, before they were reconciled to the Church by fulfilling the whole Canonical time of Penance. This Discretion is recommended in the 11th. Canon of that great Council of *Nice*: And the reason of this Remission of the Rigour of the Law in some Cases is expressed in general, by the 7th. Canon of the XIth Council of *Toledo*; where we have these very Words; *Ecclesiarum Rectoribus discretio esse debet, ne per inconditam & indiscretam Disciplinam, subeant Homicidii notam.* And the 12th Canon of the same Council of *Toledo* may be

be termed a Commentary upon that 11th of the Council of *Nice*. Now this Relaxation of Penance (which was nothing else, but a Dispensation with the Rigour of the Canon, upon Prudential and Charitable Motives,) being a great Favour granted by the *Pœnitentiary*, or Spiritual Guide to the Publick or Private *Penitent*, it was fitly termed by the Primitive Church, an *Indulgence*; Which Word in the later Ages was grossely abused by the *Roman* Church, in the matter of *Purgatory*; and the unlawful Gain which redounded from that Doctrine, reckoned upon as one of the Three Spiritual Fountains of the Temporal *Intrado* of the Popes of Rome.

But whether this Politick Invention did contribute more to the Avarice, or Ambition of that Hierarchy, can hardly be determined. But sure I am, the Primitive Fathers knew no such Lucrative Doctrine: And if they could have heard *Ticelius*, with the rest of his *Dominican* Pardon-mongers promulgating that most Scandalous Sale of Indulgences in *Germany*, (where, for a little Money, they promised in the Pope's Name, That the Living should be

be preserved from the Flames of Purgatory, and the Dead immediately extricated out of them;) they would undoubtedly have concluded, That these *Præcones* came from Hell, to publish that Simoniacal Doctrine, of which we find *ne γρᾶ quidem*, in all the authentick Decrees of the most ancient Bishops of *Rome*: Yea to him that readeth the *Decretals*, it may plainly appear, That an *Indulgence* is, an Absolution from Penance imposed in *Confession* only; which was the Opinion of that Learned Cardinal *Cajetan*, after he had once and again conferr'd with *M. Luther* at *Ausburg*; the Judgment of that great Cardinal being homologated by that ingenuous (but miserably deluded by his Cardinals) Pope *Adrian* the 6th, who was also a great Divine, and had written on that Subject long before *Luther* thought to handle it. As for the *Æra* of that unhandsome way of gaining money; It was certainly posterior to the 11th *Century*, and did not commence, till *Urban* the second, having granted a plenary Indulgence and Remission of all Sins to whosoever made War in the Holy Land, to regain

the Sepulchre of Christ out of the Hands of the *Mahumetans*; which was imitated by his Successors for some hundreds of years; Some of which granted it to those who maintain'd a Souldier, in case they could not go to war themselves in Person: and after, in Progress of time, the same Indulgences were given for the taking of Arms against those that obeyed not the Church of *Rome*, (at which we hinted in another Article,) although they were also Christians; and for the most part, infinite Exactions were made, under these Pretences; all which (or the greater part) were applyed to baser Ends and Uses, than was pretended. But it is high time to crave pardon for this brief polemical Digression, and I shall speedily shut up this Article with an Answer to one or two Objections.

Peradventure some are ready to say, it's impossible to retrive that Primitive Pattern unto this Age, unless it were reduced (whereof there is but little hope,) unto that intense Contrition, and Zeal, Faith, Hope, Charity, Humility, Patience and Temperance, which abounded in the Infant Christian Church. Yea, more

more than so, There were many Schismaticks in the Primitive times, (such as the *Novations*, *Donatists*, *Miletians*, and *Luciferians.*) and some Hereticks, (especially the *Montanists*, called otherwise *Cataphrygians*,) who, with a malicious vigilancy, watched for the halting of the Orthodox; which made them bestirr themselves the more vigorously against Delinquents; and with a seeming Severity, lest these watchful Dragons should upbraid them with too much Lenity.

For Answer; It is a matter of great Regrett to all the true Lovers of *Sion*, that these Christian Vertues are at the best practised among us in too remiss a Degree; And it should be the Endeavour of all Christians to come up to the length of that grand Exemplar; for we have Souls to be saved or lost, as well as they; and there is no less Obligation lying upon us to glorifie God, than was on them. And if every one who professeth that Holy Calling, would in his own Sphere move aright through Divine Grace, we needed not doubt, but that Golden Age would, in a great part, be brought back to the Church, and that we should anticipate

that blessed *Millenium* which was expected by the most ancient Primitive Fathers, before the Consummation of the World. To which Purpose the most Learned *M. Mede* applyes the Doctrine of the ancient *Chiliasts*, and vindicates the Sectators of *Papias*, from the Imputation of S. *Hierom.*

As for the other Objection; It is but too evident, that we have but too many Hereticks and Schismaticks living amongst us, whose *Lyncæan* Eyes are as maliciously observent of the Defects, and Neglects of our Church, as any of those of the Primitive times were: and whosoever hath not noticed this, it may be truly said of him, that *Domi peregrinatur.*

Vid. Canones ferè omnes Concilii Illiberini, Neo-Cæsarienſis, & Ancyrani. Concil. General. 1. *Can.* 2. *&* 19. *Concil. Tolet.* 3. *Can.* 2,16. *Concil. Agathenſ. Can.* 37. *Concil. Carthag.* 4. *Can.* 74. *Concil. Turon.* 2. *Can.* 19. *Concil. Hiſpalenſ.* 1. *Can.* 3. *Concil. Matiſcon.* 2. *Can.* 14. *Concil. Toletan.* 4. *Can.* 31. *Tolet.* 6. *Can.* 3. *Synod. Quiniſex. vel Concil. General.* 6. *Can.* 95.

The

The Practice of holy Biſhops being the beſt Commentary upon their Doctrine, before we ſubjoyn any of their Teſtimonies for the Confirmation of this Article, I ſhall give a brief hint of ſome Hiſtories, in order to the refreſhing of the Memory of the judicious Reader; for he muſt needs be a Stranger to all Church-Hiſtory, who is altogether unacquainted with theſe enſuing Inſtances.

The firſt is of *Maris* Biſhop of *Chalcedon*, a blind Biſhop, yet he fought not *Andabatarum more*, but boldly told the Emperour *Julian* to his Face, *That he was glad the Almighty had bereav'd him of his Eyes, that he might not ſee ſuch a vile Apoſtate as he was.* Such was the Freedom of Spirit wherewith even an Arrian Biſhop was endued in Behalf of the Chriſtian Religion. But the παῤῥησία of S. *Baſil* (a greater, and much more Orthodox Biſhop,) was ſo admirable in the Eyes of the Lieutenant of the Emperour *Valens*, that this Heretical Servant told it as one of the greateſt Wonders in the

World, unto his *Arrian* Maſter, *That there was no Threatening imaginable could deterr that Metropolitan of Cappadocia, from the Path of Truth and Vertue.* St. *Chryſoſtom* his Freedom of Spirit in reprehending the Vanities of the Empreſs *Eudoxia*, was ſo great, that ſome ſuppoſed it had too much of the Satyr in it: and that his wonderful Eloquence would have run in a ſmoother Channel, if a little Gall, Vinegar, and Vitreol, had not ſometimes troubled the Stream. But he deſerved from all (and in a right Sence too) to be term'd Ἀγράτος, or a *kneleſs Biſhop*, he being inflexible to all the Petitions of Ignorant and Scandalous Eccleſiaſticks, who lived within the Priphery of his Patriarchate: Neither could all the Hopes or Fears, wherewith the greateſt Secular Perſons in the World accoſted him, divert that Reſolute Prelate, from that which he judged juſt and Good, and a part of his Epiſcopal Charge.

Though we might ſubjoyn many other Examples to this Purpoſe, yet I ſhall forbear, for the reaſon above frequently expreſs'd. Yet we cannot balk in Silence

lence the well-known Inſtance of that moſt worthy Prelate of *Millan*, who repell'd, for the ſpace of eight Moneths, that good Emperour *Theodoſius* the Great, from the Holy Euchariſt, (that bleſſed Sacrament being frequently celebrated in the Weſtern Churches, at that time;) and that for his temerarious and cruel Sentence in the mattter of *Theſſalonica*. But whether the παῤῥησία of that great Biſhop, or μετανοοφροσύνη of that great Emperour, were moſt admirable, I ſhall not determine; but ſhall ſhut up this Hiſtorical Account, with that Reſolute Anſwer which this couragious Prelate gave to *Valentinian* the ſecond, Emperour of the Weſt; who (being inſtigated by his Mother, an *Arrian*, to give the Principal Church at *Millan* to thoſe Hereticks) did meet with this unexpected Repulſe from S. *Ambroſe*, in the Porch of his Cathedral, *Non prodam Lupis gregem mihi commiſſam; hic occide ſi lubet.* In which Expreſſion his holy Boldneſs, in Conjunction with a due Submiſſion to ſuperiour Powers, affords new matter of Admiration.

Now, in regard that this little Cento of Hiſtory hath waſted more Paper than at firſt I imagin'd it ſhould do, we ſhall therefore add no more Authorities to this Article.

Article XVII.

Mat. 23. 6, 7, 8. *&c. Act.* 21. 20. *Rom.* 12. 10. 2 *Cor.* 3. 5. 2 *Pet.* 3. 15.

WHatever Bombaſt Epithets others give unto them, Let all Biſhops when they Converſe and ſalute one another *viva voce*, or by writing, uſe no other Compellation than that of *Brethren*, which is moſt conſonant unto the Primitive Pattern; all Chriſtians then living as Brethren, and denominating one another under that notion of *Fraternity*; (which word was much uſed in the Infancy of the Church: and from it the Pagans alſo took occaſion to traduce our Religion.) But none uſed it more than the Miniſters of the Goſpel, whether Biſhops or Presbyters; it being (as *Baronius* that great Annaliſt hath well obſerved;) the moſt

moſt uſual Compellation of all Biſhops among themſelves, where there was a parity of Age, or no great diſproportion. But when any of the Order, who had ſtepped in upon a decrepit old age (called by the Latines, *Ætas Capularis*, and *Silicernium*:) did converſe with one of the ſame Order much younger than himſelf, he uſually called him *Son*, and *vice versâ*, the younger termed the elder *Father*; (though none of them were ſo young, but that fourty Winters (at leaſt) had ſnowed upon their Heads; yea, very few Presbyters were Ordained in theſe Times of Perſecution, whoſe Pulſe had not beaten twice twenty years:) To which, if ſome late Criticks had well adverted, they would have made Uſe of a better Argument to repudiate the pretended *Areopagite*, (as there want not ſome ſolid reaſons to do the feat,) than his impertinency, in calling *Timothy*, Son, at the Cloſe of his Book, *Of Eccleſiaſtical Hierarchy*; though (ſay they) the ſaid *Timothy* was equal to him, (if not his Superiour) in Piety, Doctrine, and Authority, both being Biſhops of famous Churches, and *Epheſus* (where *Timothy* Govern'd) rather a Mo-

Mother-Church than *Athens*; and that it was the General Custom of the Primitive Church, for Bishops to call one another *Brethren*: But this is a meer Fallacy, *à dicto secundum quid, ad dictum simpliciter*; For in respect of Age, he might have called him *Son*, though in many other things he had been his Superiour; seeing we find, more than a thousand years after that time, (when Christian Simplicity and Humility were much rarer in the World,) that *Joseph* Patriarch of *Constantinople*, flatly refused the Emperour thereof, (whose, almost desperate, Affairs, in that Conjuncture required as great Complyance with the Latin Church, as Conscience could possibly permit,) to prostitute himself to the Bishop of *Rome*, by giving him the usual Adorations of the occidental Church at that time; and plainly told him, that if *Eugenius* the 4th (by whose Influence the Councel of *Florence* was celebrated, which was first assembled at *Ferrara*:) were a man much elder than himself, he would call him *Father*; if but of equal years, he would term him *Brother*; if much younger, he would style him *Son*, without the least

leaſt mention of his pretended Title of *Holineſs*. And this was all the Compellation and Obeyſance could be obtained from that peremptory Patriarch.

It were alſo deſireable, That all our Biſhops took Place among themſelves according to their Age; (excepting the *Metropolitan* or *Primate*, who is conſtant *Præſes* of that Sacred Colledge, and who uſually in the Primitive Church was eminent above the reſt, not only in all laudible Qualifications, but alſo in reſpect of Age.) For in doing ſo, they would not only imitate the Sons of that great Patriarch *Jacob*, but they would ſhew themſelves humbly obſequious to many ancient Canons, which appoint the Precedency of Biſhops among themſelves, to be, at leaſt, conform to the *Æra* of their preſent Dignity (of which we ſhall give an account at the end of this Article;) it being a moſt indecent Spectacle, (and that which in the City of *Sparta* would have appear'd a very ridiculous Pageantry:) to ſee a Reverend old man treading upon the Heels of one who might have been his Grand-child, and yet of that ſame Order with himſelf.

But

But whether young or old (if they be once of the Order) there is all the reaſon in the World, that all of them ſhould be intereſted in all the material Concerns thereof. Time was, when there were no ſuch peculiar Precincts in this Church, which are now termed *Dioceſes*; but all of that Sacred Order Governed this Church *Communi-conſilio & Suffragio*, and therefore were denominated *Epiſcopi Scotorum*, in general: And without Peradventure, all Biſhops and Presbyters, Canonically Elected and Ordained, are, *Jure Divino*, Organical Members of the Catholick Church, (as is ſufficiently demonſtrated by M. *Hudſon*, and divers others:) though we ſhould preſcind from all Limitations of Dioceſan and Parochial Churches; which reſtrictive Boundaries were only determined *Jure Humano*: (*Damaſus* and *Platina* teſtifying, that *P. Evariſtus*, *primus in urbe Roma*, *diviſit Titulos Presbyteris*.) For, if this moſt reaſonable correſpondence, and good Underſtanding were obſerved amongſt all the Biſhops of a National Church, there ſhould be no occaſion given unto any of that Order, to regret

gret, that they are ſeldom call'd to give their Advice in the moſt important Affairs of the Church; far leſs their Conſent required to the Management of them. Nor ſhould they complain, that when their Aſſiſtance is offered, they are us'd much worſe than the *Pedarii Senatores* at *Rome*; the point-blank contrary being put in execution to that which the Plurality had reſolved upon; as if they were not the Edifiers of *Sion*, but the Builders of *Babel*, and underſtood not one another's Language. Which Slight put upon Biſhops, may a little alleviate the Neglect of Presbyters; For,

Solamen miſeris, &c.

But I would humbly tender my Advice to the Governours of our Church, not to uſe ſuch ſingular Methods, and diſ-joynted Counſels; leſt they give occaſion unto intelligent Perſons, for to reſemble them unto *Lewis* the Eleventh of *France*, of whom it was ſaid, *That he carried all his Councel about with him*

him upon one horſe. And *Philip de Commines*, that excellent Hiſtorian, obſerves it to have been the cauſe of the final Ruin, and fatal end of that King's Rival, *Charles the Warlike*, That he harkened to no Counſel, ſave that of his own. Perhaps ſome of theſe Leading-men have not only the Vanity of *Themiſtocles* the *Athenian* General, who diſpatch'd all the important Concerns of his Office, the laſt day of his Abode in the City (as *Plutarch* reports in the Hiſtory of his Life;) but alſo the ambition to be thought no leſs ſufficient than that *Perpetual Dictator*, whoſe great Parts did caſt ſuch a dark ſhadow upon his inſignificant Colleague in the Conſulſhip, that they, who in mockery did calculate the *Faſti Conſulares*, deſign'd that Year thus; *Julio & Caſare Coſs.* (the remaining *Bibuli* ſitting rather as Ciphers, than Conſuls, in the Church of God.) Yet let them be never ſo *ſharp*, I hope they will acknowledge there is ſome acuteneſs in that expreſſion of the Wiſe *Man*, *In the multitude of Councellors there is Safety*; and ſome ſence in that old Maxim, *Plus vident oculi quàm oculus*; and in this alſo,

Vir

Vis Conſilii expers, mole ruit ſuâ. For they who will not give ear to the Advice of any other man, (be he never ſo godly and Learned) muſt needs be ſuch Opiniators, as *Iamblicus* out of *Ariſtotle* ſpeaks of, who imagine themſelves a middle ſort of *Rationals*, betwixt God and Man. Yet theſe Fantaſtical *Semidii*, ſhall not only dye like men, but they have good reaſon to fear, that there ſhall be no ſuch King found as *David* was, to follow the Bier, and to Lament over them thus; *Dyed theſe Generals of the Ten Tribes as a Fool dieth?* Nay, on the contrary, they may apprehend the Fate of *Jehoram*, that wicked King of *Judah*, who departed *Not being deſir'd*; *i. e.* None ſeriouſly affecting the prolongation of that Life, which was ſo uſeleſs and noxious to the World. And let them remember, that there is ſcarce any Ancient Councel (if ever they did read them;) whether General or Provincial, (ſo that we need not amaſs Citations to this purpoſe;) but Ordains every *Metropolitan* to Aſſemble a Councel of his Comprovincials once every year at leaſt, that with common Advice and Conſent they may re-

resolve on those things which concern the Good of that Church, at whose Helm Providence hath placed them.

And it is very observable, That there have been some in the World, who, having dream'd of an ἀυταρκεία in themselves, (as if these Fantastick Deities did emulate one of the Names of the true God, which is *Schaddai*,) yet have been led by the Nose by some Sycophantine Creatures of their own; which sons of *Ptolomee Ceraun.* and *Campobasso*, will not fail (when occasion serves) to cut the Throats of their deluded Patrons. But whatever Success their Subterranean Attempts may have, that Ecclesiastick must needs be too prodigal of his Fame, who is surrounded with such disingenuous Varlets, that cast so dark a Shadow upon him, which proves not only a great Scandal to the Church, but also a very great Reflection upon his own Judgment and Honour; For (as *Constantius Chlorus* said well) *He who is not faithful unto God, can never be faithful unto man.* It was an old saying,

Nulla fides pictaſve viris qui Caſtra ſequuntur.

I wiſh there be no ground to apply this to any of the Spiritual *Militia* of this Age: and that none of them may be found like to that perfidious *Grecian Lyſander*, who vaunted of himſelf, That, as ſome men cheated young Children with a little doſe of Sweet Junkets, ſo he uſed to Trepan men with Oaths. And it is beyond all doubt, that they muſt needs be men of proſtituted Conſciences, and who would make no bones of falſifying their own Oaths for a little Worldly Intereſt, who endeavour to perſwade a Metropolitan Councel to become guilty of Perjury; without all Peradventure, ſuch Perſons would not think any ſingular Wickedneſs too great for them to boggle at.

Vid. Concil. Arelat. 1. *Can.* 9. Cujus hæc ſunt verba; *Ut nullus Epiſcopus alium Epiſcopum conculcet. Concil. Carthag.* 4. *Can.* 83. *Concil. Milevit. Can.* 13. *Concil. Agathenſ. Can.* 16. *Concil. Bracar.* 1. *Can.* 24. Cujus hæc ſunt formalia verba; -- *Item placuit, ut, conſervato Metropolitani Epiſcopi Primatu, cæteri Epiſcoporum, ſecundum ſuæ Ordinationis tempus, alius alii ſedendi locum deferat. Concil. Antioch. Can.* 9. *&* *Concil Carthag.* 4. *Can.* 25.

Vid. Greg. 1. Lib. 12. Epist. 15. Cùm certum sit Honoris istà Distinctio, ut ipse prior & major habeatur, qui prius fuerat Ordinatus, Communitatis consilio, & concordi actione. Clem. Alex. Pædagog. & Lib. 5. Strom. Tertull. contra Marcion. Lib. 4. & contra Psychicos. (though he had followed the Errour of *Montanus*, before he wrote that Invective against the Orthodox; yet there be some sad Truths in it.) *Orat. Gregorii Nazianz. post reditum.*

Article XVIII.

Act. 20. 30, 31. *Rom.* 16. 17. *Philip.* 3. 2. 2 *Tim.* 2. 2. *Tit.* 1. 9, 10, 11.

HAving hinted already at the Sentence of Inhability pronounced by the Primitive Church against all those who had been Publick Penitents, Declaring them for ever incapable to Officiate at the Altar, whether they were *Candidates* of that Holy Function, or already in Orders; It is fit we here subjoyn, That they took the same course with all those who deserved

ved to be such, (suppose they continued for a time Refractory to the Discipline of the Church;) whom they reduc'd, if of the Clergy, to the Laick-Communion, and thought it favour enough in doing no more. Which Censure was not to participate of a mutilated Sacrament, (as some ignorant Papalins pretend, in their pitiful Arguings for that detestable Sacrilege;) but to be in the state of Laicks, that they should not any more enjoy the Honour of sitting among the Clergy, or of being reputed such. And they must needs be void, not only of *Greek* and *Latin*, but of common Sense too, who do not perceive that to be the genuine Import of those numerous Canons of the Eastern and Western Churches, which have pronounced that kind of Censure against the great Delinquents of the Clergy, these refractory Persons being so much the more Criminal, because they added Contumacy to their Guilt, and were many Removes from Conviction.

I wish from my very heart, that the same Method had been us'd in this Church; which would have obviated that great Reproach which hath of late befallen it, in reference to those of the Clergy, who

engag'd into a Schismatical and Seditious Combination against the Government of Church and State; that pernicious Conspiracy levelling both at Prince and Priest, though many well-meaning Creatures were seduced by these *Ignes fatui*, like those simple Souls which followed *Absalom* to *Hebron*. Yet this was not the sole Aggravation of their guilt; For (as if it had been too little for them to become once the Sons of the Devil;) they confirmed that hellish Confederacy by reiterated Oaths, in Complyance with that old Maxim, *Tutum sceleribus per scelera est iter*. And (not satisfied with raising a devouring Fire in this national Church;) they rested not till they promoted that Combustion, by throwing Firebrands into the Bowels of our Neighbour Kingdom; (as if they were the genuine Issue of *Semele*, after *Jupiter* had approached unto her with the Ensigns of his Deity.) which, raging there much worse than *Ætna* or *Vesuvius* could have done, or the most violent *Vulcano* in the World, inflamed all the Vitals of that well constituted Government: the Universal Conflagration of this poor Island being carried on by these *Bonfeu's*, with no less Pretence of Divine

Divine Zeal, than if they had fetched the firſt coal thereof from the Altar of God.

If Juſtice had been done on thoſe *Incendiaries*, they would at leaſt have been reduc'd *ad Communionem Laicorum*; and they ought to have looked upon it as a very great Favour indulg'd them, to have been permitted to remain *in Statu quo prius*, without any other Chaſtiſement, than the Corrodings of their own Conſciences, (when they reflect upon the *Cataſtrophe* of that horrid Tragedy they had been Acting; which was, the Barbarous Aſſaſſination of one of the beſt of Princes.) and a final Deſperation of being Advanced to any higher Degree in the Militant Church.

That Hereticks and Sciſmaticks, even after they have returned with penitent Hearts to the Catholick Church, ſhould look upon it as a very great Favour, to be permitted to continue in the Order wherein they were before that Scandalous Lapſe, (yet *abſque omni ſpe Promotionis*,) is ſo evident from the ancient Fathers, that we need not waſt any Paper thereabout: there being no leſs than thrice mention thereof *in prima Cauſa ſecundæ Partis Decreti Gratiani*. Vid. 2. 1. C. 42.

& C. 112. Q. 7. C. 21. In all which Paragraphs, that Expression is still mentioned, *Ut in magno habeant beneficio Tolerantiam in Statu quo priùs permanendi, absque* &c.

But O! How my heart doth ach, (For, as the *Tragedian* hath said, *Curæ leves loquuntur, ingentes stupent,*) when I consider, what a Scandal the Preferment of some of these, hath given to the Church of God. Their grasping of that which formerly they had solemnly abjured, and persecuted *odio Vatiniano*, as one of the strongest Limbs of Anti-Christ, puts me in mind of that of the Poet,

Ille Crucem sceleris pretium tulit, hic Diadema.

Which Honourable Elevation is too apt a Temptation to pave the way in corrupt Nature unto inveterate Knavery, when it is observed, That early Villany is prosperous in Youth, and hath the hap to be Crown'd in old Age; unless it be such a Mock-Diadem wherewith an Ambitious Nobleman was once Stigmatized in this Land. To which unhappy Advancement and ominous Elevation, as the *Causa defectibilis*, (together with that Curse which usually attends such Weather-cocks,) many

ny are apt to impute the Non-purſuance of the true Ends of this preſent Government, and the re-eſtabliſhment thereof on ſure Foundations; that Proverb being too often verified, κακὸς ἀρχῆς κακὸς πολίτης *i.e. Mali principii, malus exitus*: and Errours *in prima concoctione* are moſt dangerous. For, Sir *John Preſbyter* is ſcarce yet warned to Remove from his Uſurped Poſſeſſion, ſave only, that in lieu of a Preſbyterian Moderator, we now have a Preſbyterian Biſhop, inveſted with a new Title, and larger Revenues.

And what greater Demonſtration need we of it than this, That ſome Preſbyterian Preachers, and Miniſters too, are Tolerated, by the ſole Authority of ſome Biſhops, to enjoy the *Officium & Beneficium* of thoſe Churches wherein they have been Bellows of *Schiſm* and *Sedition*: and never yet acknowledged any Church-Judicatory higher than their Kirk-Seſſion, ſince the re-eſtabliſhment of this Government? Which is a ſufficient evidence, that *ſimile ſimili gaudet*, and *Birds of one feather flock together*. For if there were not ſuch Bigots to cajole the *Populace*, the Fanaticks of this Land would ſoon crumble away to nothing.

Another evidence of the Continuance of their doting upon their Darling *Presbytery*, is, Their Design to depress (as much as possibly they can) those of the Conform Clergy, who have been constantly Loyal to Church and State. Who (in his right Wits) would imagine, when any Episcopal See, Theological Chair, or Headship of a College is vacant, but that they would be ready (*secundum vires Inventarii*) to prefer unto those Vacancies, a well-qualified Person, who would be fast to their Government, upon the account of his Loyal Principles? But we see the contrary practis'd; Their old associates in that Hellish Combination must be the only men of whom they are fond; whereby they embrace *Ixion's* Cloud instead of *Juno*, and verifie the common Proverb, *Quos Jupiter vult perdere, illos dementat*: and *Qui sibi nequam, cui bonus?* which joyn issue with that of *Homer*,

Talis est hominum Terrestrium mens,
Qualem quotidie ducit Pater Virorumque
Deorumque.

But — *aliquisque malo fuit usus in illo.*

For

For (theſe being the inveterate *Socii Criminis*) they are ſure they will never upbraid them, either directly or indirectly, with their former Immoralities; For, *Carere debet omni vitio, qui in alterum dicere paratus eſt.* And if any of them ſhould prove ſuch bold Adventurers, they have this recriminating Repartee in readineſs, for ſuch ſhameleſs Upbraiders, *Quamvis dignus eſſem hac Contumeliâ, indignus tu qui diceres tamen*; or that other, which is parallel thereto, *Loripedem rectus irrideat, Æthiopem albus.*

But it is a matter of Lamentation, that their Endeavours of Depreſſion have prov'd too ſucceſsful. (though,

Naſcitur indignè per quem denaſcitur alter.)

For, (ſuppoſe we had lived the Life of *Neſtor*) none could remember, that ever they ſaw this Holy Function under ſo much Obloquy and Contempt, as it hath been theſe few years paſt. For, unleſs a man have ſomething elſe to Commend him than the Dignity of his Office, (though it is moſt Sacred, and ſhould render the Exerciſers of it every way inviolable:) yet it is no παροιμία to protect him

him from the Scoffings, and scurrile Expressions of the Profane; nor from the Undervaluings of those who pretend to some Shadow of Civility and Religion. Yet I should wish, (in behalf of the Church) That, what is grated from the Circumference, were at least, cemented with the Center. But alack! we find there is such an unhappy Conjuncture in this Affair, that there is too perfect a Resemblance thereof, unto *Pharoah*'s Dream, of which we read, *That the lean and ill-favoured Kine did eat up the first seven fat Kine, yet it could not be known that they had eaten them up; for they were still lean and ill-favoured, as at the Beginning.*

But that we may put a Period to this grating Article; I do firmly believe, That if his Gracious Majesty had been well inform'd of those deplorable Inconveniences, He would have chosen rather to have sent down some English Doctors to have govern'd us *in prima instantia*, than have permitted any of those *Willy-wisps* to jump into these empty Chairs; our Neighbour-Church being such a fertile Soil, that it could easily spare a Charitable Antidote against the Famine of another; (though, to speak Truth, it is a kind of *Nazareth*

to

to our wildeſt Fanaticks; for they cannot foreſee, that any Good ſhall come from thence.) Yea, I am confident, if our own *Jeruſalem* had been ſearch'd with Light Candles, as many, who have been conſtantly Loyal, (and have ſuffered much too upon that account;) would have been found to be *Pares Negotio*, who are inferiour to theſe late *Demagogues* in nothing that is truly good, and much ſuperiour to them all in real Honeſty. Yea it is the Opinion of many judicious Perſons, That ſome leading Secular Subjects, whoſe Hearts were not well diſpoſed towards the Government, had a hand in the Advancement of ſuch; that through their ſides (which were too patent to Reproaches) this ſacred Regiment might be eaſily wounded: their feeble Arms not being able to ſufflaminate that Burden, they conjectured that the weight thereof would make them faint at laſt, and ſo permit that celeſtial Load to fall to the Ground, before an *Hercules* could be found to ſupport it with his Shoulders.

But as for thoſe who longed for the Reeſtabliment of that ancient Government upon laſting Foundations; and cordially wiſhed to ſee all that Dirt of Obloquie and

and Contempt, which had been thrown in the Face of that Primitive Regiment, and sullied it for half an Age, so wiped off, that it might shine with a greater Lustre than before: these well-wishers knowing, that outward Esteem and Reputation is the same to great Persons (especially of the Clergy) which the Skin is unto the Fruit: For, though it be but a Slight and Delicate Cover, yet without it, the Fruit will presently dis-colour, and rot. Sure it would never have entered into the minds of those real Friends of the Church, that no better Expedient could be found to appease a raging Sea, and to procure *Halcyonian* Seasons unto that Storm-beaten (and almost Shipwrack'd) Vessel, than to invert the Story of *Jonah* by placing those runnagate Prophets at the Helm of the Church; the more dexterous and auspicious Pilots being, in the mean time, thrown over Board, into a Sea of Confusion and contempt, like to the scattered Limbs of Innocent *Absyrtus*, and all for that end to retard the just Pursuit of a Criminal *Medea*.

But, seeing it hath been the unhappy Fate of this Church, that such Persons have become the Steer-Masters of that fluctu-

fluctuating *Ark*; yet true Repentance being (as S. *Hierom* hath ſaid) *Optima Tabula poſt Naufragium*; I ſhould wiſh, that there had been a day of Solemn Humiliation appointed, wherein theſe *Fugitive Lapſi*, might have given Glory to God, by confeſſing before all his People, (and that from deep Conviction too) a penitent Senſe of their former Schiſmatical and Seditious Courſes. Which *Exomologeſis* (in my humble Judgment) ſhould have been found more juſtifiable, and much more edifying too, than to atteſt the *Searcher of all hearts*, That their Conſciences did ſtill approve that perſecuted Way, even then when they were preaching, and acting with all their Might againſt it: whereby they detected themſelves, either to have been Hypocrites all that time (than which *Heart, and a Heart* nothing is more odious in the Sight of that God who delights in Uprightneſs:) or at leaſt, that they would have others to repute them ſuch.

For, I deny not the truth of that Maxim, *Ne pudeat ad meliora tranſire*, the meaning whereof, as to the preſent caſe, is this; That theſe Malefactors ſhould not be aſham'd to repent of their former Perverſe-

verseness, and to learn more Candour and Christian Ingenuity for the future. But, I fear, that many of those who were *Protei* before the year 1660, if there come a new Revolution, (which, as long as I breath, I shall every day pray God to prevent,) would easily become *Vertumni*: And that the canting Language of a bold Usurper, would cast them into a new Paroxysm of their old *Vertigo*; so that they should again become the *Ecebolii* of their Age.

Vid. Concil. General. 1. *Can.* 9. *Concil. Elibertin. Can.* 30, 51, 76. *Concil. Arelat.* 2. *Can.* 25. *Concil. Aurelianens.* 4. *Can.* 8. *Concil. Toletan.* 4. *Can.* 52. *Concil. Valentin. Can.* 4. *Concil. Carthag.* 4. *Can.* 68. *Concil. Tolet.* 1. *Can.* 2. *Concil. Agath. Can.* 29. 33. *Concil. Illerdens. Can.* 5. *Concil. Aurelianens.* 3. *Can.* 5. *Concil. Matisconens.* 1. *Can.* 2.

Vid. Tertul. Apolog. Arnob. Lib. 7. *adversus Gentes. Euseb. De Præp. Evang. Lib.* 12. *Greg. Nazianz. Orat. contra Julian. Apostat. S. Basil. Lib. De Spiritu Sancto. S. Ambros. Lib.* 2. *De Offic. Chrysost. Lib.* 1, 2, & 3. *De Sacerdot. Greg.* 1. *Lib.* 4. *Epist.* 17. & *Lib.* 7. *Epist.* 25. *Isidor. Hispal. De Eccles. Offic. Lib.* 2. *Bern. De Consid. Lib.* 3, 4.

Article

Article XIX.

THIS Article concerns only those Bishops who are Chancellours of Universities: And I wish they look upon that Honourable Prerogative, as a special part of their Province; having a particular Care, that the respective Houses intrusted to their Charge be well Governed, by causing exact Discipline to be observed in them, and edifying Doctrine alwayes taught, even all the Learned Languages, and Liberal Arts, if there be competent Maintenance settled for these several Professions, or which may be provided by a right improvement of the old Revenues, and the encouragement of pious Christians (who are *in bonis*) to make some Charitable Donations for that effect.

And let them regard all Professours impartially, by hugging them all (as a common Father) with an equal Paternal Affection; provided they be men of Conscience, Learning, Prudence, and Authority, joyn'd with a faithful Sufficiency to exercise their respective Functions seasonably and diligently. And, above all,

that

that they be Persons of Loyal Principles, both in reference to Church and State: as also, peaceably disposed, and averse from intrinsecal Factions. As for these *Salamanders*, who (like the Seditious in *Jerusalem*) are still jarring within, when they should be opposing the Common Enemy from without, let such be speedily turned out, lest that Brood of the Viper at last tear out the very Bowels of their Mother.

But, seeing the Education of Youth, at their first appearance upon the University-Theatre, is immediately intrusted to the care of the Professours of Philosophy; Let not these Masters be permitted to be vain in their Conversation or Apparel; (as if they were School-Boys themselves, who needed to be tutor'd, and have not as yet attain'd to that measure of Prudence, as to govern themselves aright:) but let them be ordered to be patterns of Piety, Gravity, Sobriety, and all kind of Temperance, to Young ones; that they may edifie them both by their Example and Doctrine.

And let them be careful to teach Youths the most Solid Parts of Philosophy; *viz.* The most useful part of *Aristotle's* Logicks, (which

(which was his greateſt Talent wherein his ſtrength did lye, and whereby he did merit moſt from the World:) Remitting the vain purſuit of theſe Aëreal Notions concerning *Univerſale*, *Ens rationis*, *&c.* to Brain-ſick Creatures, whoſe Ἔργον it is, *Feſtucas legere*, and chief Employment, *Nugas & quiſquilias proſequi*. Let them be alſo taught ſomewhat of the *Phyſicks*, *Ethicks*, and *Metaphyſicks*: But, I humbly ſuppoſe, *Moral Philoſophy* may be more exactly learned from the *Platoniſts* and *Stoicks*, than from *Ariſtotle's Ethicks*; *viz.* The Books of *Plato*, *Hierocles*, *Plotinus*, *Epictetus*, *Simplicius*, *Antoninus*, *Arian*, *Cicero*, *Seneca*, and *Plutarch*: But ſeeing Chriſtians are to call in Auxiliaries from ſuch, there is no queſtion but *Thomas Aquinas* his *Secunda Secundæ* would be very uſeful in this Affair. And, I ſhould wiſh, that the moſt Learned, Solid, and Diſcreet Philoſophers of an Univerſity, or Nation, were employed, not only to draw up an exact *Syſteme* of Moral Philoſophy, but alſo of Natural, Collected from *Des Cartes*, *Gaſſendus*, the *French* and *Engliſh Virtuoſi*, not forgetting the Learned Works of Sir *Francis Bacon*, (whoſe profound Philoſophical Wit gave the firſt Riſe to the Mo-

dern Experimental Philosophy:) especially his *Natural History* and *Novum Organum*; yea, his *Advancement of Learning*, his *History of Winds*, and *The Prolongation of Life*, would be found also good Adminicles to such a Design. But, as that Systeme should be very material, so it ought to be Succinct, like to that brief (but excellent) Epitome, composed, as some suppose, by M. *Arnold*, and term'd *Ars cogitandi*, which is a notable Summary of Logick. Such a Systeme should serve, at least, as a Text, both to Masters and Scholars; a little Latitude being indulg'd to Professors to Paraphrase on that Diuturnal *Ephemerides*. But let not capricious Brains presume to set forth a new Philosophical Almanack every year, with a design to put the former out of Date, till a new Authority re-enjoyn it.

But, above all, (in destitution of a particular Professour of the Mathematicks) Let every Master of Philosophy Teach his Scholars every Year some of the most useful Species of that excellent Science; *viz. Arithmetick*, *Geometry*, *Geography*, and *Astronomy*, which will be found infinitely more useful, than these *Operosæ nugæ*, taught heretofore in those Places; which

which have no better Effect, than to ſtuff the Brain, like to a Bubble of Water, or a blown Bladder; and which directly reſembles thoſe delicious Viands wherewith Necromancers pretend to feed their Gueſts, but when they go away, they find their Maws as empty, as when they began that imaginary Feaſt. So that when theſe deluded Youths come to Commence *Maſters of Arts*, their Inſtructors may ſay of them, (though not with a good Conſcience) *Accipiamus pecuniam, &c.* And (without any humble Modeſty to be their Prompter) they may ſay of themſelves, (with as much truth at leaſt as *Socrates*, when he was pronounced by the Oracle, to be the wiſeſt man in the World) *This I know; That I know nothing.*

And, that with Secular Learning they may drink in the firſt Milk of Piety, from the Breaſts of that *Alma Mater*, Let the Principles of Chriſtian Religion be early inſtilled into the Minds of young ones; that, Being ſeaſonably taught to remember their Creator in the Dayes of their Youth, they may not forget him in their old Age, nor be forſaken by him; For

Quo ſemel eſt imbuta, &c.

For that end, let such a Book as *H. Grotius* his excellent little Treatise *De veritate Religionis Christianæ* (which, without any Hyperbole, is worth it's weight in the purest Gold,) be so inculcated into their Memories, that they may, not only have it all by heart, but also throughly understand it. As also that notable *Summary* of Christian Offices, call'd, *The whole Duty of man*, composed by an unknown Author: or the *Practical Catechism* of the Learned *D. Hammond*; or that of *D. Usher* of *Armach*, Primate of *Ireland*: provided they be first *jure Latii donati*; For all the Communications of the *Lyceum* ought to be in the Dialect of old *Rome*, or that of the City of *Minerva*; that the tenacious Memories of the young ones may be habituated to those Learned Languages.

And how necessary the good Education of Youth is, may appear from that excellent Observation of the great *Lo. Verulam*, That, *The great Multiplication of Vertue upon humane Nature rests on Societies well ordered and disciplin'd: For Commonwealths and good Governments nourish Virtue grown, but do not much mend the Seeds.* Whence he infers, That there ought to be a most

a moſt exquiſite *Delectus* of the Tutors of Youth. And (if we give Faith to *Plato*, *Seneca*, and *Plutarch*;) they ſhould be as well qualified Perſons as are lightly to be found in the World. And ſure, this ſolicitous Choice of the Educators of Youth was never more neceſſary, than in this Iron Age, wherein many have been ſo marred in their Education by Schiſmatical and Diſloyal Principles, too early inſtilled into them, that this foundering in the Feet hath cauſed Convulſive Fits, and unſteady Motions in them, as long as they lived. But if the Univerſities of this Land were bleſſed with ſuch Profeſſours as we have above deſcribed; it is moſt probable, that from thoſe Seminaries of Knowledge, and fruitful Nurſeries of the Muſes, eminent Plants might bloſſom, in Proceſs of Time, to the great Advantage either of Church or State, as Divine Providence ſhall determine their Lot.

And, ſeeing theſe Stations of Philoſophy are the beſt Seminaries this Nation enjoys, for perfecting Young men in order to that Sacred Function; Therefore let not theſe Profeſſours Monopolize them for many Yeares, by neſtling their Families therein,

as if the Foundator had designed nothing else, but the Provision of their Posterity. But let them be enjoyned to live in a Celibate State, that with less Distraction they may prosecute their Studies: and, after the expiration of five, or six years at most, let them give place to others; that, by such a happy Circulation, all the Corners of the Land may reap the Advantages of that Foundation.

It were (in my humble judgment) a very desirable Blessing to this Nation; That His Gracious Majesty, with his Great Councel, would be pleased to allow some few Months Cess, to be stocked, for the Inhancing of the Revenues of the Universities; especially of the Primar, and Masters of Philosophy; that the Head of the House may have a competent and constant Annual *Intrado*, to live Splendidly, according to the dignity of his Station. And this opening of Free-Schools to the Professours of *Philosophy*, (without any expectation of the least acknowledgment from any Scholar, and that under the pain of immediate Extrusion from the respective House where they Officiate:) would not only obviate those Scandalous Animositics which too frequently occurr betwixt

twixt Masters of different Colleges, in the Exercise of their beggarly Trade of Mendicating Scholars, but would also be found the best Expedient to Retrive (*jure postliminii*) that ancient University-Discipline, which hath been obnoxious to such a woful Lapse, that it hath undergone the Fate of an immemorial Dispossession. For, if Avarice and Self-interest did not prevail with too many, over the Qualifications and Proficiency of those intrusted to their Charge, yea, and preponderate the Publick Reputation of the House where they live, many who are now *ambabus ulnis amplexi*, would be declar'd incapable to enter within the Philosophick Porch, as being deprehended foundered in the feet, and frequently Criminal in breaking *Priscian's* Head. And not a few who have already entred within these Gates of the Muses, would either be found unworthy to remain there, upon the account of Vitiosity of Life, (which is contagious to the rest of the Society:) or be Extruded for Non-proficiency in their Studies: Degradation to a lower Class, till they caught hold of *Minerva's* Train, would certainly be the least of their Censure. Neither should the

Subject, by this wished for Contribution, be a Loser; but (as we use to speak) he should prove a Gainer at the long run; for, what is now expended by them, would, by this Method of Free-Schools, preserve no less, (if not much more) to their Posterity, over and above their more laudable Education: For Persons of all Ranks in this Nation, usually sending their Sons to be taught in some University, (which is highly Commendable, and much applauded beyond Seas:) they are, (according to their Quality) oblig'd to Dispense proportionable Salaries to their Instructors; Yea, they who have the Inspection of them, are necessitated to require these *Honoraria*, seeing the Provisions of some Foundations are so small a pittance, that they are disproportionable to that *Victus* and *Amictus* which the most Sober Person stands in need of; Not to speak of the fuel of Charity and Hospitality, and those Materials for buying of Books, and Entertainment of a Servant to wait upon them, which the Dignity of that Office calls for. All which require much more money, than the Poverty of some Foundations can afford.

And

And let this Chancellour of the Univerſity contribute his utmoſt endeavours that the Provoſt, or Head of the College, (uſually term'd *Primar*) excell, not only in the above expreſſed Qualities, (that he may deſervedly be termed the *Principal* of that Incorporation) but that alſo he be Doctor of *Divinity*, and the Reformed Canon Law; that he may be in a capacity to conferr that Dignity upon the moſt Learned of the Clergy, when their *Ordinary* ſhall call them thereunto, that many may be encouraged to merit that Degree; Honour being the beſt Nurſing-Mother of Arts, and Promover of Sciences. -- But, let thoſe who are, not only Pious, Learned, and Prudent, but alſo known to have deſerved well of the Church, by their conſtant Loyalty, be invited in the firſt place, to the participation of that Honourable Degree: For it is well enough known, that Biſhops are not in a capacity to promote all ſuch to the moſt eminent Dignity of the Church; (it were indeed a pitiful Nation, if the number of thoſe did not far ſurpaſs that of the Epiſcopal Sees, ſuppoſe the Church were ſo happy, as to have the abſolute Diſpoſal of them:) there-

therefore it were but juſt and fit, that ſuch deſerving Perſons were (at leaſt) rewarded with thoſe minute and inexpenſive Honours, as a Character of the Churches ſpecial Favour towards them.

But ſeeing the Royal Family (the ſole Fountain of Honour) hath gratified our Univerſities with that honourable Privilege and Faculty, To diſpenſe that Cognizance of Learning to the Worthy; let the Chancellours have a ſpecial Care, that the ſame be not abuſed and diſgrac'd, by the Promotion of the Unworthy: For, if old Knaves, Epicures, Buffoons, and groſſe Ignorants, who have not a mouthful of good Latin, nor the art to form a right Syllogiſm, (not to ſpeak of thoſe *Doctorculi Dominarum*:) be advanced to that Honour; it may provoke his Majeſty to recall that Privilege from Univerſities which hath been ſo vilified. And, ſuppoſe his Majeſty be not informed of ſuch an Abuſe, yet it will infallibly render that Honour deſpicable, for an Age atleaſt. We read indeed of that famous *Epaminondas*, that by his undertaking the ſordid Office of a *Scavenger*, he rendered that (which was formerly accounted the baſeſt,) the moſt honourable in his City:

But

But I fear, theſe pitiful *Doctorculi* ſhall be found the Reverſe of the Story, and the *Antipodes* of that gallant *Theban*; for the Degree will never dignifie them, but they will vilifie the Honour: And it ſhall fare with it in the end, as it did with the *Order* of S. *Michael* in *France*, which was at firſt reputed very honourable, but when two or three unworthy Perſons were admitted unto that *Fraternity*, no man of any worth would look after it any more, nor regard it in the leaſt, who had any Regard to his Reputation. Thus *Thuan* in the 23d Book of his excellent Hiſtory, introduceth a French Gentleman, ſpeaking to this Purpoſe, of that *Order* of *Knighthood*, (which was firſt inſtituted by *Lewis* the 11th, and at laſt aboliſhed by K. *Henry* the Third.) *Torquem Conchiliatum poſtquam indignis promiſcuè communicari cœpiſſet, non jam eſſe fortium virorum Inſigne, ſed omnium beſtiarum Collare.* And it ſhall be the Fate of thoſe ignorant *Knights Errant*, to be compared unto that vain *Roman*, *Ventidius Baſſus*, of whom it was ſaid, That he ſpoiled a good *Muleter*, and made but a bad *Conſul*. But I ſhall ſhut up this Paragraph with the Obſervation of ſome very Judicious Perſons; That

That the Principal Reaſon wherefore *Pallas* hath ſo few painted Shields in this Nation, is, becauſe the Sons of *Minerva* receive ſo little Encouragement from their Superiours; the much eaſier Arts of Adulation, and implicit Obedience, being more valued, than the weariſom Trade of Eviſceration; (it being no unfit *Etymology* of the Word *Minerva*, *quod nervos imminuat*; and of *Pallas*, *quod pallidos reddat.*) For there is much Sence in that of the Poet,

Sint Mæcenates, non deerunt Flacce Marones.

And ſome in this too,

—— quis enim Virtutem amplectitur ipſam, Præmia ſi tollas?

Time was (even among the Heathen) that Learning was a ſufficient Protection againſt Tyranny; Wineſs *Antonius Triumvir*, who, when *Varro* (his Enemy, and of a contrary Faction) was liſted for Death; thus gallantly ſuperſcrib'd his Name, *Vivat Varro vir doctiſſimus*: Not to mention *Alexander* the Great his ſparing

ring of the Houſe and Family of *Pindarus*, in that total Everſion, and Epidemical Deſtruction of the *Thebans*; becauſe he was the Renowned Prince of the *Lyrick Poets*, and unimitable, as *Horace* terms him. For, though this *Domitian*, *Maximinian*, and *Lycinian* Age affords but few Examples of this nature, yet ancient Records have (almoſt innumerable) Inſtances to this Purpoſe.

It cannot rationally be expected, that this Article ſhould be confirmed (as the former are) with many Eccleſiaſtical Canons; ſeeing in the περιφερία of our Citations; there were few Univerſities in the World, (that of *Pavia* and *Bononia*, the oldeſt in theſe Weſtern Parts of the World, being by many years poſteriour thereunto:) and ſcarce any *Doctors*, *Honore Doctoratus*, as it is now uſed; which is not properly an Eccleſiaſtical Dignity, but a Civil Honour conferred, by the Secular Prince, upon Incorporations, (I mean the Faculty of diſpenſing it) or on particular Perſons: Thus *D' avila*, in his excellent Hiſtory of the Civil Wars of *France* tells us, of that Privilege, which *Henry* the third, the French King, vouchſaf'd on the Cardinal *Burbon*; *viz.* To make *Doctors*

Ders in every *Faculty*, or liberal Art: For, it being a Secular Honour, must originally derive it's Pedigree from the Throne. Yet we find some mention of *Doctors*, and some Orders concerning them, in a Councel holden within the Intervall of our Allegations; *viz. Concil. Cæsar-Augustan.* which was celebrated in the 6th *Century*. But whether it was that Honour we have been lately describing, or a Dignity purely Ecclesiastical, *adhuc dubitant Doctores*; though it is most probable, that it alludes unto those *Catechists* who were appointed to instruct the *Catechumeni grandes*, (which was an Office equivalent to our Professours of Theology.) such were *Pantænus*, *Clemens*, and *Origen* in the School of *Alexandria*. And, (if we give Faith to S. *Hierom. Lib. De Script. Eccles.*) there was a continual *Series* of such Ecclesiastical Doctors in that Church, from the Days of S. *Mark* the Evangelist, unto *Pantænus*. Of which some interpret those *Teachers*, mentioned *Eph.* 4. 11. For, as Pastors govern the Church, so these Theologues (say they) govern the Schools. But of this *Article* enough, if not too much.

THE

THE PERORATION.

BEing ſtirred in Spirit, I have adventured (yet with all due ſubmiſſion) to tender theſe Nineteen *Propoſals* unto the ſerious Conſideration of the Governours of this Church. And ſure I am, the Conſcionable Practice of them, would be found more Honourable, and much more uſeful, both to Church and State, than were the *Propoſitions* of an equal number, which by the miſchievous *Long Parliament*, were ſent after that Glorious Martyr, King *Charles* the firſt, whom they had firſt driven from his Royal Reſidence, by moſt inſolent Tumults.

If the Author had not reſolved, long ago, never to raiſe his inſignificant Name out of the Duſt of Oblivion, by giving the Preſs the Trouble thereof, (which is already too much oppreſs'd with a Shoal of others,) he would not have been aſham'd to owne thoſe *Lines* before all the World, with as much Confidence, and more

more Innocency too, than *Heliodorus* espoused his ingenious *Romance*: But this ingenuous Boldness had never its Rise from a Reflection upon the Eloquence of these few Sheets; for he is throughly convinced, that his blunt Style is very far from the Art of Oratory, and his Genius no less removed from any Affectation of the Flowers of Rhetorick: but it is the Sense of these sad Truths, and good Wishes, emboson'd in those *Lines*, which did create that Confidence; with something also which his Conscience calls *Zeal*, for the Glory of God, and good of his Church: Wherein he hath endeavoured to trace the Footsteps of *Salvian*, (that zealous Bishop of *Marseils*, who, in a Parallel case to Ours, speaks to this Purpose, *Non verba, sed res; non Ornamenta, sed Documenta affectamus: nudus enim Veritatis ensis intimiùs penetrat; at vitrum fucatum veritatis Lucem excludit*) and *Gildas* his ruthful Lamentations for the great Degeneracy of the British Church.

And, if his heart deceive him not very much, he may confidently appeal to the Searcher of all Hearts, That it was no Dissatisfaction with the present Form of Church-Government, which prompted him

him to pen this Pamphlet; but rather a sincere Affection thereunto, and an ardent Desire to see the Glory of the second Temple transcend the Splendour of the First; which he would account a kind of Beatifical Vision upon Earth; and wisheth not to live one minute Longer, than to behold this Church once in Possession of that Blessing: For, since he was blessed with any Understanding, he had alwayes a Veneration for that mode of Government, as having (in the greater Lines thereof) a greater Analogy to the Primitive Regiment, than any other Form coyn'd in the Mint-house of *Geneva*: And if the most ancient *Records* of Church-History, and Fathers of the Church be made Judges in the matter, (which, in matters of Fact, must needs be; unless any be so Enthysiastick as to expect Divine Revelation *de novo*, to determine this Controversie.) I suppose the little Antiquity which he hath read, would engage him to pawn his natural Life upon the Probation of that Assertion, against all the Paralogisms of *Blondel* and *Salmasius* (the two great Genevian Champions) and the more foolish Cavils of many other Praters to the same Purpose.

Now, though the Author hath humbly tendered this Advice unto all of that Sacred Order; yet he would not have any to imagine, that he undervalues any of them, or that he values all alike: He knows, that there were some two or three Stars among them, of the First Magnitude, now Eclipsed from us; (the dark Curtain of Death being drawn divers years ago, betwixt them and this World:) who, (when they were in it) were looked upon by all honest men, as Persons of approved Integrity, and who suffered much for Conscience-sake, even Imprisonment, Banishment, and Confiscation of their Goods; yea, some of them hardly escap'd with their Lives: that Hellish Conspiracy amongst us being somewhat of kin to the *Grecian* Confederacy, whose Insolent Cruelty did so oppress the poor *Trojans*, that it gave occasion to the Poet to say,

Una salus victis, nullam sperare salutem.

Yea, the Author being honoured with the intimate acquaintance of some that are alive, he doth highly esteem them, as very

very good men; and ſo they were generally reputed when they were but Preſbyters; yet, either the want of a reſolute Courage in them, (the privation whereof is a great *Remora* to great Actions:) or the deſtitution of Concurrence in others, (it being the Fate of thoſe who are unequally yoked, when one preſſeth forward, another draweth back;) hath nullified their beſt Wiſhes, and annihilated their good Endeavours; Nothing being more contrary, nor a greater Adverſary to a direct and ſtrait motion, than that which is Oblique and Retrograde; and nothing more repugnant to a natural *Conamen*, than a Periſtaltick Motion. Which deplorable Diſappointment cannot but give occaſion to thoſe well-meaning men, to take up that Lamentation of Pope *Adrian* the Sixth, (whoſe beſt motions were retarded, and abſolutely hindred by his unhappy Colleagues in the Conſiſtory:) who ſaid to his familiar and truſty Friends, *That the condition of Popes was miſerable; ſeeing it was plain, that they could not do good, though they deſired and endeavoured to do it.* (which Obſtacles are ſet down at length by *Padre Paulo*, or *Pietro Saove*

Polano, in his excellent History of the Councel of *Trent.*) From which Story *Marcellus Cervinus* (another Pope, of 22 days standing) took occasion to say, *Non videre se, quomodo qui fastigium hoc altissimum tenerent, saluti suæ consulere possint.* Yea, they will be apt to joyn Issue in the End, with the Protestation of that dying Emperour, *Felix si non Imperassem*: and *multum incola fuit anima mea.* And from this inefficacious Employment, many Spectators (who see not these hidden Impediments, and secret Back-sprents;) are ready to take Occasion to pass this uncharitable Verdict on those good men; That their best Wishes are but *Velleities*; and that they have marred good Presbyters, and made but ill Bishops: And, in fine, will apply to them the Observation of the Historian concerning the Emperour *Galba*; That all men thought him Worthy to reign, before he did Design to Reign: the same being observed in the last Age, concerning *Henry* the third of *France.* For, *Magistratus indicat virum.*

Neither was it any Schismatical Humour in the Author, which prompted him to

to this Remonstrance: For he is so far from having any Design to trouble the Peace of the Church, that he is still apt to comply with the Counsel of *Clement of Rome*, to the *Corinthians*, εἰ δὲ ἐμὲ στάσις, καὶ ἔρις, καὶ σχίσματα, ἐκχωρῶ, ἄπειμι, ὅ ἐὰν βάλησθε, καὶ ποιῶ τὰ προστασσόμενα ὑπὸ τοῦ πλήθους· μόνον τὸ ποίμνιον τοῦ Χριστοῦ εἰρηνεύτω μετὰ τῶν καθεσταμένων πρεσβυτέρων. *Epiphanius*-- (*Hæres.* 27.) sayeth, that *Clement* was an Instance of this Christian Advice, by resigning the Roman See to *Linus* and *Cletus*: But sure *Chrysostom* (*Hom.* 2. *in Ephes.*) professeth so much of himself; and that excellent Theologue *Gregorie Nazianz.* did really practice it at *Constantinople*, making himself a *Jonah* (as he protested in his eloquent *Oration* to the *Second General Councel.*) to pacifie those Tumults which were raised about that *Patriarchate*, τὴν προστασίαν παρῃτήσατο, saith *Socrates*, *Hist. L.* 5. *c.* 7. He would willingly choose rather to be exiled into *Terra Australis incognita*, and to be transported *extra Anni Solisque vias*, than to throw the least Spark of Fire into the Bosom of the Church: which pernicious Flame (if

he were conscious of any Guilt of his own that had kindled the same;) he would judge his heart-blood too mean a Sacrifice to extinguish it; having still in mind the sad Sentence of S. *Cyprian*, That *Schism is such a Crime, which cannot be expiated by Martyrdome.* Neither is he unmindfull of the Words of *Dionysius Alex.* his Contemporary, who tells us: That *it is better to suffer any thing, than that the Church of God should be rent in pieces: And it is no less glorious to suffer Martyrdome, to keep Division out of the Church, than to die for not sacrificing to Idols; For in the one Case a man suffers Martyrdome only upon his own account, but in the other, he suffers for the Advantage of the whole Church.* It is also very remarkable to this Purpose, what *Optatus* (*lib.* 7. *cont. Parmen.*) hath said, *Bono Unitatis, sepelienda esse peccata.* But he must needs be very uncharitable to a skilful Physician, who imagines, that he hath a bad Design upon the Life of his Patient, because he applyes Corrosives, when Lenitives are found by Experience to have done no Good; yea, he who hath tasted of that Art of *Esculapius* but *summis labris*,

brit, may know, that one whose Body is Plethorick, and Cacochymick, may sleep for a time in a whole Skin; yet he cannot enjoy perfect Health, till these Superfluous Humours, which oppress Nature, be evacuated by seasonable Phlebotomy, and Specifick Catharticks: And that there be some stupid Diseases, (such as a Lethargy-Fever) whose Narcotical Distemper so benummes the Brains, that the Patient cannot be throughly remedyed, till he be awakened, and kept waking, though it were with *Pinching*. It is indeed easie for any Chirurgeon to Cicatrize a dangerous wound, but it will certainly fester and corrupt within, if it be not first launced, and searched to the Bottom: *Paracelsus* his Palliative Cures lasted not beyond the year. But that methodical Physitian merits most Praise, who, by removing the Cause of the Disease entirely, is an happy Instrument (under God) of producing the noble and diuturnal Effect of Health: *Mens sana in corpore sano*, being the most excellent Blessing of this World.

Much less was Ambition his Instigatrix to this Remonstrance: For the Author

knows very well, that this Freedom of Spirit, is not the Mode of this Age *Levare se hunno.* He was accounted a wise man in his time, who uttered that much experienced Truth in ours, *Obsequium amicos, Veritas odium parit*: it being the Temper of this Iron Age, to look upon ingenuous Persons as none of the wisest; (so much Honesty appearing as so much Folly, in the Eyes of all those who have not yet learned to discern true Wisdom from Cunning and base Craftiness; though there is usually no better Fence against the Blows of Envy or Malice, than the received Opinion, of not being greatly wise.) And, if his Conscience had permitted him to study the modern Politicks, he would have found the Advice, which *Tiresias* the Sooth-sayer gave unto *Ulysses*, a very useful Reflection to this Purpose; who, being enquir'd what was the readiest Stair to rise unto Preferment in this World, that Hermaphrodite ingenuously told him, That he ought to make Use of a Ladder consisting of three Roundles; *viz. To learn to lye, to flatter, and to dissemble.* Now, as that crafty Grecian was found but too docile a Disci-

Diſciple in that School; ſo theſe Matchavelian Arts of Modern Policy, (as Policy is now-a-dayes defin'd by Falſhood and Knavery:) are but too much in Faſhion in this Age, where Diſingenuity is accounted Wit, and Honeſty the height of Folly: *Aſtrea* having fled to Heaven it's no wonder, that Heroical Vertue hath aſcended with her, and ſcarce left any thing behind, but *Species Virtutibus ſimiles*; which Shadow cannot expect much careſſing and countenancing in this World, ſeeing bold-fac'd *Vice* hath uſurped both the Place and Name of her Antagoniſt. But he who lives every day in the View of Death, and is very ſenſible of its ſwift Approaches, is far out of the Reach of that Temptation: (being thorowly convinc'd, that *He who walks uprightly, walks ſecurely*; and that Froſt and Fraud have dirty Ends; and that no truly Generous Perſon (though he were no Chriſtian) can be diſingenuous, ſeeing it always argues ſome Principle of baſeneſs within.) Yea, the dark Viſage of that *King of Terrours* hath, long ago, Eclipſed from his Eye the ſight of a *Mytre*. I remember a Story, which one of my Intimate

mate Acquaintance told me; (whom I have very good Reason to believe:) About the time of the Reestablishment of this Government, a Motion was made to him, by one that was a great Favourite then, That he would procure unto him a Call to ascend one of those empty Chairs. But he answered to this Purpose (having first returned a homely Complement of Thanks to that generous Person, for that immerited Favour:) In such a Conjuncture, when that Tabernacle is to be reared up again, which (not many Years agoe) was thrown down with so much Malice, Obloquie, and Contempt, so that the very Name of the Government was odious to a Multitude of bigotted People, who demolished that ancient Fabrick, with no less averſation of it, than the Government of the *Decemviri* was at *Rome*, or the *Thirty Tyrants* of *Athens*; and who would be no less averse from the Restitution of it, than those of Old *Rome* were, from the Restauration of the expulsed *Tarquins*; or those of *Syracusa*, from the Redress of *Dionysius* the younger; or the People of *Constantinople*, from the Return of *Justinian* the second: That these vile

vile Aſperſions which had been thrown upon the late Government and Governours, (many whereof he ſuppoſed were Invidious and Groundleſs:) might be ſpeedily wiped off; and that Apoſtolick Regiment reſtored to its priſtine Beauty and Vigour; there was an indiſpenſible Neceſſity, that the New Governours ſhould be endued with Piety, Charity, Learning, Humility, Meekneſs, Patience; with ſelf-denyal, Gravity, Hoſpitality, and all the Cardinal Vertues, far above the ordinary Level; that by the extraordinary and admirable Luſtre of their Parts, they might again reſtore this Church to its former Splendour. Which being a very *Impar Congreſſus* for him, who was *juvenis omni modo*, and the unfitteſt of ten thouſand; therefore he neither could, nor would undertake that Office, in ſuch a tickliſh Conjuncture. I have not the Ambition (ſubjoyned he) to ſay with *Cato* the elder, That I had rather it were enquired, Wherefore *Cato* hath no *Statua*, than, wherefore he hath one; but ſure I am, it would be a matter of no leſs Complacency to me, than it was to that noble *Spartan*, to hear, that there be, not only

only 300, but also 3000 of my Countrymen, more capable of those sublime Imployments, than my poor self. Yet, (as he further added) if I thought my self *Par Negotio*, I bless Heaven for it, that I have the same Sentiment that possessed the Soul of dying S. *Martin* of *Tours*, who in his last Agony cryed out, *Domine, si adhuc sim utilis tuæ Ecclesiæ, non recuso Laborem*; provided that Labour could be useful to the Church: which, in this present Conjuncture, can hardly be expected. Yea, the Reporter, being honoured with some Familiarity by that great man, when he was in Private, (for, as *Minutius Felix* hath said, *Amicitia aut Pares invenit, aut facit:*) he had shut up this Declinator with these very words, *quia nec possum, nec debeo, ideo non volo*, For (if there be any Truth in that old Maxim, *qui clàm vixit, bene vixit*;) it must needs be verified in this vertiginous and critical Age. And, sure I am, he then spoke as he thought: and if at any time since he entertained any such Thoughts, God knows he had no other Design, but to retrive again the Apostolick Pattern into this Church as much as possibly could be effected by one

one moving within the Sphere of his own Capacity. Yea ſuppoſe he had the faireſt Invitation imaginable to be elevated unto the *Solſtice* of Eccleſiaſtical Honour in this National Church, yet he would entertain it with no other Complacency, but this alone, That he had now a Call from Heaven to exerciſe an Art of very great Self-denial, even to Sacrifice all his worldly Contentment, and Enjoyments, for the Intereſt of the Church, and Glory of his heavenly Maſter. If S. *Paulinus* did willingly make himſelf a Slave, to redeem a poor Widow's Son from Bondage; (not to ſpeak of thoſe Heathen *Heroës*, *Codrus Zopirus*, *Curtius*, and the two Roman *Decii*, who devoted themſelves to Death for the Good of their reſpective Countries:) ſure it becomes all the true Sons of the Church (in imitation of *Moſes*, and S. *Paul*) to devote all their deareſt Intereſts, that they may procure the Manumiſſion of her that conceiv'd them.

But, leſt this Pamphlet run out at the Gate of a tedious *Peroration*, (as the *Cynick Philoſopher* ſaid of the little City of *Mindus*, with its diſproportionable Gates:) I ſhall therefore period it with this

this humble *Intreaty* to all Ingenuous Readers, That they be not so uncharitable to the Author, as to impute these Lines unto a Principle of Envy or Malice against the Persons of any of our Governours, as if he had the desperate boldness to run the hazard of that Curse of *Cham*, for discovering his Father's Nakedness: But, let us suppose the Author to have been basely injured by some of them to whom he had done good Offices, and palpably betrayed under Trust; (though he is not so Dispirited with the consideration of their Sublimity, and his own Lowness, but that he knows, that *Formica habet suam bilem*, and that the despised *Scarabee* aveng'd it self on the Bird of *Jupiter*, though the same is reputed King of the plumed Animals;) yet Christianity would have prompted him to have gone a greater length in Self-denial than *Christopher*, (who said only, *If I were not a Christian, I should be avenged*:) by heaping even coals of Fire upon the heads of his greatest Enemies, when occasion served: And in doing so, would have expected a Reward from God. Which Self-denial he might

might have learned from ſome of the Heathens; even from the Practice of *Lycurgus* and *Zeno*, and from the Doctrine of *Seneca*, who hath taught us, That *immane verbum eſt Ultio*: in which regard he diſcovered himſelf a much better Moraliſt, than that *Stagyrite*, who reputed Revenge an act of Magnanimity. For when the Author ruminates upon all theſe things which fall under conſideration in reference to that Office, he is very apt to acknowledge, that whoſoever undertakes it in this Age, becomes rather the object of Pity than Envy; it being truly ſaid by the Emperour *Diocleſian*, *Difficillimum eſt rectè imperare*: how much more in this Iron Age, in which that Wiſh is abſolutely unneceſſary,

Materiamque tuis triſtem Virtutibus opta.

And as for any imputation of Malice, (if his heart deceive him not very much) he would be much more ready to make Uſe of the *Paladamentum* of *Conſtantine* the Great, than to make any invidious Detection. And till the Reader can convince him, that there cannot be *Pax cum ho-*

hominibus, & bellum cum vitiis, in sensu composito, he hopes Charity will dissever them in his behalf: Yea, (as *Seneca* hath observed well) *Cato* the Elder was no less useful to the State of *Rome*, than *Scipio Africanus*; because, as this Noble *Roman* did defeat the Physical Enemies of his Countrey, so that austere *Censor* did successfully Combat against the Moral Adversaries thereof. That Apology which St. *Hierom* made for his Tartness, is a sufficient Vindication of the Author; For, if a *Stylus aculeatus* be allowable against a Charge of Heresie, it is no less lawful in the Cause of God. For when the Honour of the Divine Majesty, and the Interest of his Church, are deeply concerned, we ought to regard the Glory of the Supreme, infinitely above that of any other Superiour; For *Amicus Socrates, amicus Plato, sed magis amica Veritas*: To which παῤῥησία for the Truth, and Interest of the Church, all truly zealous Ecclesiasticks are animated by that notable Saying of Saint *Augustine*, *Qui veritatem occultat, & qui prodit Mendacium, uterque reus est: ille, quia pro-*

prodeſſe non vult; hic, quia nocere deſiderat.

But, though *Tiberius* (none of the beſt of Emperours) uſed to ſay, *In Civitate libera, linguam, mentemque liberam eſſe debere*; yet ſure I am, If theſe *Gravamina* (which would amount to the number of *German* ones, if they were ſubdivided, and ſold by Retail) had been heard patiently in private, they needed not have been told in Publick; though there were never more Provocations for all men to ſpeak than now, when all the Miſchiefs that other Ages did but imagine, are now practiſed, and when *Oppreſſion hath made a Wiſe man mad*, and (in the mean time) the *dumb Aſſes* are taught to *forbid the Madneſs of the Prophets.* But there being too many in the world, who, (as *Ariſtippus* ſaid) have their ears in their feet, and they who are ſtraight, finding it very inconvenient to ſtoop ſo low, therefore are neceſſitated to take other meaſures of Communication: *Deſperata ejus Principis ſalus eſt*, (as ſaid a Wiſe man) *cujus aures*

ita formatæ sunt, ut asperæ quæ utilia, nec quicquam nisi jucundum accipiant: Nam Libertas Consilii est ejus vita, & essentia, quâ ereptâ, Consilium evanescit.

But perhaps it may be objected, That it is fit, that all Papers which are design'd for the Press, should (*in prima instantia*) be presented unto those, who, *jure eminentiæ*, are appointed Supervisors thereof. I shall refer it to the Judgment of the Candid Reader, if the Author had not good reason to conclude, that he might spare his pains in making such an Address, by the strange ensuing Narration told him (not long ago) by one who had designed something very useful (as he supposed) for the Church; *viz. An exact Method of studying the Primitive Fathers*, even to the Death of *Gregory* the Great, whom he accounted the Last of those Worthies; (as one called *Brutus* and *Cassius*, *Ultimi Romanorum*:) though Venerable *Bede*, Holy *Anselm*, and Devout *Bernard*, have merited eternal Remembrance in the Church. Which *Method*, (if prosecuted as he intended) he humbly conceiv'd, would be found more

more uſeful for all Unbyaſſed Readers, than the Treatiſes of *Baronius*, *Sixtus Senenſis*, *Bellarmin*, *Poſſevin*, *Perron*, *Lawney*, *Sirmundus*, and *Contius*, to that purpoſe; or the Tractates of the *Magdeburgenſes*, with their Epitomator *Oſiander*, *Scultetus*, *Reinolds*, *Cocus*, *Rivet*, *Blondel*, *and Dallee*, the Popiſh Authors being generally too lax (though the four laſt in order are either *Naſutiores*, or much more ingenuous than the reſt,) and the Reformed too ſtrict, on that Subject; the former diſcovering too palpable a Deſign to buoy up a forlorn Cauſe by Suppoſititious Fathers, and Spurious Books; and the latter having too much of the Critick and Satyriſt in them.

The Diagram of which great Deſign being preſented by the Author to a Principal Member of that Order, in order to the giving of his Judgment as to the propos'd Method; And what he concluded to be either defective or redundant therein, the Author was reſolved to take in very good part; (thinking himſelf bound to reverence the Opinions of his Superiours. But he did

meet with no other Verdict or Complement, ſave this aſtoniſhing Anſwer from ſuch a Perſon; That he had no Leiſure to look after ſuch Books, (he being diſtracted too much with other Imployments:) and that there were too many Books already in the World. (which haſty Cenſure he paſſed on that whereof he had never read one Line.) Which could not but appear very ſtrange to any in his right Wits, when he reflects upon the Diſpoſition of the Country whereof it was ſpoken. We find indeed in a late *Satyriſt*, (who had the Spirit of his Calling as abundantly as any;) a Nation taxed as being Epidemical, becauſe they ſend forth many *Examina* of the Fruit of their Bodies into forreign Countries, and divers Colonies to *New Plantations*; but it is the firſt time I have heard them charged with the exuberant Spawn of the fruit of their Brains. And though that Obſervation concerning *Africa*, *ſemper aliquid adfert novi*, may be alſo applyed to this Country, yet it is not to be underſtood of the one or the other, in reference to new Books; but rather of renewed monſtruous Productions; both

theſe

theſe Countries being, in theſe latter Ages of the World, ſandy and barren, as to intellectual Births.

But, in fine, he remitted the peruſal of that Platform to another of his Order, who was no leſs taken up with the Study of Modern Politicks than himſelf; yea, was become ſo much in Love with that Trade, that he had put the intervall of many German Miles and Years, betwixt himſelf and his proper Charge, that he might practice the Principles of his beloved Art upon a fitter Scene: whereby this ghoſtly Mountebank did emulate the Sagacity of a *Sharleton*, as to the Conveniency of the Erection of his Stage; all Quak-ſalvers (who have the Spirit of their baſe Calling) being ſure to reſort unto thoſe places where there is moſt Money, and the greateſt Concourſe of People.

The ſlighted Brother finding ſuch Addreſſes to be in vain, immediately call'd to mind the Anſwer which that cruel *Duke de Alva* gave to *Henry* the 4th of *France*; who having demanded of him, if he had obſerved that great Eccliſpe of the Sun which had lately happened; the Duke ingenuouſly reply'd, *That*

he had so much adoe upon Earth, that he could not get leisure to look up to Heaven: And at last concluded, that the true Cause of their aversation (though they were asham'd to utter it) was that old Maxim, *Ignoti nulla cupido*, and *Blind Men should not judge of Colours*. Yet that indiscreet Repulse proved such a Temptation to the Author, that he had much ado to restrain himself from throwing those painful Papers into the jaws of *Vulcan*; and hardly refrained from crying out with *Scipio Africanus*, *Ingrata Patria*, *ne ossa quidem mea habebis*: but could not forbear the pronouncing that Expostulation, *Bone Deus! Ad quæ tempora me reservasti?*

Yet some were more charitable to their Intellectuals, than to their Morals; And did apprehend, that the Fear of the Expence of a *Dedication*, made them so shye; wherein they were indeed greatly mistaken: For, as it was never the intention of the Author to prey upon his Patron, (he having alwayes hated a beggarly Dependance;) so it was as little in his mind to shelter himself under the Wings of such Protectors,

(lest

(leſt that Support ſhould prove a Staff of Reed in the end:) that Lucubration being deſign'd for a Noble Perſon of much greater Worth and Eminency, who was pleaſed, out of his own mouth, to permit that Honour to the Author; yea, more than ſo, who was ſo obligingly condeſcending, as to declare, That he look'd upon it as a ſpecial Honour deſign'd for himſelf: (ſo vaſt is the difference betwixt a Noble and a Plebeian Education) the Effect whereof will appear in its own time: there being (as to this great Undertaking) an indiſpenſible neceſſity of complying with that ſound Advice, in reference to the Writing of a Book judiciouſly, *In nonum prematur annum*: And, I wiſh, that even theſe years be found commenſurable to ſuch a Work. For the Author of ſuch a Laborious Task, hath good reaſon to ſay, as *Virgil* did of his Works, *ſe verſus ſuos componere, ut Urſi fœtus, lambendo.* But from this ſuppoſed Miſconception, we may inferr, That none ſhould controvert upon the δτι, till they be ſure of the ὅτι. And thus ended that Narrative.

But if it be further Objected; That, (howsoever those of the Order imploy their time,) they have *Chaplains*, whose Province it is to Supervise the Press. For *Answer*; This were indeed a pertinent Objection, and fit Expedient, if they who pass under that Notion, did emulate those of that Office in *England*; (some whereof, not only merited to be Doctors of Divinity, but have also a stock of Knowledge little inferiour to any of the Nation:) But with us, some have not any Servants that go under that Denomination, (and, I wish, in the destitution thereof, they be not wanting to that Oeconomical Religious Solemnity, termed *Family-Worship*.) And as for those who are invested with that Title, they are usually such pitiful, ignorant Striplings, that they have not sufficient capacity to examine, to good purpose, the most inconsiderable Catechism, far less are they *pares negotio* for so great a Work, which cost the Learned Bishop *Andrews* eighteen years Study. And if any of these Chaplains had the forehead to undertake such *Animadversions*, it might be deservedly said of them, *velut Asinus ad Lyram*; and they would be found to resemble

ble *Æſop's* Cock, who preferr'd the Barley-grain to the precious Gemm; and greater fools than *Paris*, who put a greater eſtimate on fading Beauty, than on Wiſdom or Power; yea, they would be obſerved to run parallel to the *Phrygian Midas*, who preferr'd the Pipe of *Pan* to the Harp of *Apollo*, and got Aſſes Ears for the Guerdon of his fooliſh Judgment: Neither ſhould they have any thing to magnifie their ignorant boldneſs, ſave that Epitaph of *Phaeton*, (whoſe Fate they would ſurely undergo;)

Et ſi non potuit, magnis tamen excidit auſis.

But it is high time to end this little *Enchiridium*, which is ſwell'd to a greater bulk than at firſt we deſign'd it; (it being one of my greateſt troubles, in ſtudying brevity to avoid Prolixity:) Therefore I ſhall conclude with this one Sentiment upon the whole Premiſes.

I am fully perſwaded, that if our Governours did cordially comply with the fore-going Propoſals, this Church (which hath been long Militant in the moſt pitiful ſence,) would at laſt become Tri-

Triumphant, and should erect the Trophies of its victory over its most implacable Enemies; And our Bishops, being honoured by the Almighty to be the Instaurators of this Church, should (in fine) have occasion to say of it, as *Augustus Cæsar* said of *Rome*, *Inveni lateritiam, relinquo memoream.* For I have heard many well-meaning Persons, who pass under the Notion of Fanaticks, solemnly declare, That if they observed our Bishops making Conscience to perform all those Duties which are incumbent on their Office, they would be as forward as any to hugg them in their Arms, and ready to submit cheerfully to their Jurisdiction: Yea more than so; That if their Morals were intire and eminent, their moderate Rituals would be but feeble Scar-crows, and fearless Bug-bears to them. For when they see any Ecclesiastick of an Holy Life, and who sets about all the Duties of his Calling diligently and faithfully, though he be diametrically opposite, and point blank contrary to their Way; yet they inwardly reverence him, and defer no little external Respect to him: yea, they are apt to envy our Church the Possessi-

on

on of him, and to ſay, *Talis cùm ſit, utinam noſter eſſet*: And I am fully perſwaded, that this would be a more durable *Enoticum*, than that *German Interim*, which was contrived with ſo much Craft, by that *Triumviri* of *Almain*, *viz. Flugius*, *Eſlebius*, and *Sidonius*. But this is to be underſtood onely of thoſe Fanaticks, whoſe Hectick Fever hath not as yet proceeded the length of an incurable *Maraſmus*.

The beſt *Epiphonema* I can ſubjoyn, as an Epilogue to this *Enchiridion*, is, the Royal Judgment of one who deſerves to be termed *A Nurſing-Father* both to Church and State, who hath teſtified of himſelf, That he eſteemed it his greateſt Title to be called, and his chiefeſt glory to be the *Defender of the Church*, both in its true Faith, and its juſt Fruitions; equally abhorring *Sacrilege* and *Apoſtacy*. This is that Glorious Martyr King *Charles* the Firſt, in his Εἰκὼν Βασιλικὴ, where he expreſſeth himſelf thus: *Not that I am againſt the managing of this Preſidency and Authority in one man, by the joynt counſel and conſent of many Presbyters*: *I have offered to reſtore that, as a fit Means to avoid thoſe Errours, Corruptions, and Partialities, which*

which are incident to any one man; alſo t avoid Tyranny, which becomes no Chriſtian leaſt of all Church-men: beſides, it will b a means to take away that burthen, and odium *of Affairs, which may lye too heavy on one mans ſhoulders, as indeed I think it formerly did on the Biſhops here.* And a little after, in that ſame Section, concerning the Difference betwixt the King and Two Houſes, in point of Church-Government, His Majeſty adds this Brief, but moſt Judicious Sentiment concerning Church-Government;

A right Epiſcopacy would at once ſatisfie all juſt Deſires, and Intereſts of good Biſhops, humble Presbyters, and ſober People; ſo as Church-Affairs ſhould be managed neither with Tyranny, Parity, nor Popularity; neither Biſhops ejected, nor Presbyters deſpiſed, nor People oppreſſed. Amen.

FINIS.

ERRATA.

IN the Advertisement to the Reader, pag. 4. lin. 21. for 185, read 85. p. 7. l. 14. for, as is equvalent, r. as equivalent. l. 15. for, one, r. an. p. 8. l. 4. for happily, r. haply. p. 10. l. 19. for, collation, r. collate. p 12. l. 1. for happily r. haply.

Book. p. 3. l. 17. for one r. an. p. 5. l. 15. for rocket r. rochet. p. 15. l. 19. for wee(k which, r. week(which. l. 25. for were more r. were never more. p. 25. l. 23. for Solitudes r. Sollicitudes. p. 32. l. 16. for reputation r. reparation. p. 38. l. 16. for officers r. offices p. 45. l. 7. for other r. of their. l. ult. for chose r. choose. p. 52. l. 18. for his r. this. p. 53. l. 4. for exhaustible r. inexhaustible p. 80. l. 27. for speaking r. speaketh. p. 93. l. 23. *dele* Judge. p. 182. l. 1. for church-men r. Church man. p. 190. l. 3. for irreclamable r. irreclaimable. p. 251. l. 18. for regiment. r. regimen. the same p. 152. l. 2 p. 268. l. 13. for flacce r. flacci. p. 298. l. 8. for *mezoream* r. *marmoream*.